

ADVENTIST

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# SCRIPTURE TRANSLATIONS.

## PROVERBS.

BY SAMUEL SHARPE.

## 1st. AND 2nd. TIMOTHY.

BY CHARLES ELLICOTT.

## HEBREWS.

BY HENRY CRAIK.

## REVELATION.

BY SAMUEL P. TREGELLES.



BOSTON:

SCRIPTURAL TRACT REPOSITORY,

H. L. HASTINGS, 19 LINDALL STREET,

REAR OF THE POST OFFICE.

1871.

ADVENT SONG COLLECTION

General Conference of Seventh-Day Adventists

Price 25 Cents.

WASHINGTON, D.C.

No. 3201

## THE PROVERBS.

A REVISED TRANSLATION FROM THE HEBREW.

BY SAMUEL SHARPE.

- <sup>1</sup> THE PROVERBS OF SOLOMON the son of David, king of Israel :
- <sup>2</sup> To know wisdom and instruction ;  
To understand the words of understanding ;
- <sup>3</sup> To receive the instruction of wisdom,  
Righteousness, and judgment, and equity ;
- <sup>4</sup> To give prudence to the simple,  
To the young man knowledge and discretion.
- <sup>5</sup> A wise man will hear, and will increase learning ;  
And a man of understanding will gain wise counsels ;
- <sup>6</sup> To understand a proverb, and a hidden meaning,  
The words of the wise, and their dark sayings.
- <sup>7</sup> The fear of Jehovah is the beginning of knowledge ;  
But fools despise wisdom and instruction.
- <sup>8</sup> My son, hear the instruction of thy father,  
And forsake not the law of thy mother.
- <sup>9</sup> For they will be a wreath of grace to thy head,  
And a necklace about thy neck.
- <sup>10</sup> My son, if sinners entice thee, consent thou not.
- <sup>11</sup> If they say, ' Come with us, let us lay wait for blood,  
' Let us lurk privily without cause for the innocent ;
- <sup>12</sup> ' Let us swallow them up alive as the grave,  
' And whole, as those that go down into the pit ;
- <sup>13</sup> ' We shall find all precious wealth,  
' We shall fill our houses with spoil ;
- <sup>14</sup> ' Cast in thy lot among us ; let us all have one purse ;'
- <sup>15</sup> My son, walk not thou in the way with them ;  
Refrain thy foot from their path ;
- <sup>16</sup> For their feet run to evil, and hasten to shed blood.
- <sup>17</sup> But the net is spread in vain in the sight of any bird.
- <sup>18</sup> And they lay wait for their own blood ;  
They lurk privily for their own lives.
- <sup>19</sup> So are the ways of every one greedy of gain.

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It taketh away the life of the owners thereof.

Wisdom crieth aloud outside ;  
 She uttereth her voice in the broad places ;  
 She crieth in the chief place of concourse ;  
 In the openings of the gates, in the city,  
 She uttereth her words, [saying.]  
 How long, ye simple ones, will ye love simplicity ?  
 And the scornors delight in their scorning,  
 And fools hate knowledge ?

Turn you at my reproof ;  
 Behold, I will pour out my spirit upon you,  
 I will make known my words unto you.

Because I called, and ye refused ;  
 I stretched out my hand, and no man regarded ;  
 And ye have set at nought all my counsel,  
 And would have none of my reproof ;  
 I also will laugh at your calamity ;  
 I will mock when your fear cometh.

When your fear cometh as a tempest,  
 And your calamity cometh as a whirlwind ;  
 When distress and anguish come upon you ;  
 Then will they call on me, but I will not answer ;  
 They will seek me early, but they shall not find me ;  
 Because they hated knowledge,  
 And did not choose the fear of Jehovah.

They would have none of my counsel ;  
 They despised all my reproof ;  
 And they shall eat the fruit of their own ways,  
 And be filled with their own devices.  
 For the turning away of the simple shall slay them,  
 And the prosperity of fools shall destroy them.  
 But whoso hearkeneth unto me shall dwell safely,  
 And shall be quiet from fear of evil.

II. My son, if thou wilt receive my words,  
 And lay up my commandments with thee ;  
 So that thou give thine ear unto wisdom,  
 And incline thine heart to understanding ;  
 Yea, if thou criest after knowledge,  
 And liftest up thy voice for understanding ;  
 If thou seekest for her as silver,

And searchest for her as for hidden treasures ;  
 Then shalt thou understand the fear of Jehovah,  
 And shalt find the knowledge of God.  
 For Jehovah giveth wisdom ;  
 From His mouth come knowledge and understanding.  
 He layeth up safe counsel for the righteous ;  
 He is a shield to them that walk in honesty,  
 To guard the paths of judgment ;  
 And he preserveth the way of his godly ones.  
 Then shalt thou understand righteousness,  
 And judgment, and equity, with every good path.  
 When wisdom entereth into thine heart,  
 And knowledge is pleasant unto thy soul ;  
 Discretion shall watch over thee,  
 Understanding shall guard thee ;  
 To deliver thee from the way of the evil man,  
 From the man that speaketh froward things ;  
 Who leave the paths of uprightness,  
 To walk in the ways of darkness ;  
 Who rejoice to do evil,  
 And delight in the frowardness of the wicked ;  
 Whose ways are crooked, and they go aside in their paths ;  
 To deliver thee from the strange woman,  
 From the foreigner who flattereth with her words ;  
 Who forsaketh the guide of her youth,  
 And forgetteth the covenant of her God ;  
 (For her house inclineth unto death,  
 And her paths unto the evil spirits ;  
 None that go unto her return again,  
 Neither attain they to the paths of life ;)  
 So that thou mayest walk in the way of good men,  
 And keep the paths of the righteous.  
 And the honest shall remain in it.  
 For the upright shall dwell in the land,  
 But the wicked shall be cut off from the land,  
 And transgressors shall be rooted out of it.  
 III. My son, forget not my law ;  
 But let thine heart keep my commands ;  
 For length of days, and years of life,  
 And peace, shall they add to thee.



Let not kindness and truth forsake thee;  
 Bind them about thy neck;  
 Write them upon the table of thy heart;  
 So shalt thou find favor and good success  
 In the sight of God and man.  
 Trust in Jehovah with all thine heart;  
 And lean not upon thine own understanding.  
 In all thy ways acknowledge him,  
 And he will direct thy paths.  
 Be not wise in thine own eyes;  
 Fear Jehovah, and depart from evil.  
 It will be health to thy muscles, and marrow to thy bones.  
 Honor Jehovah with thy riches,  
 And with the firstfruits of all thine increase;  
 So shall thy barns be filled with plenty,  
 And thy presses shall burst out with grape juice.  
 My son, despise not the chastening of Jehovah;  
 Neither be weary of his correction.  
 For whom Jehovah loveth he correcteth;  
 Even as a father the son in whom he delighteth.  
 Happy is the man that findeth Wisdom,  
 And the man that getteth understanding.  
 For the trade of it is better than the trade of silver,  
 And the gain thereof than fine gold.  
 She is more precious than pearls;  
 And all thou canst desire is not to be compared to her.  
 Length of days is in her right hand;  
 And in her left hand riches and honor.  
 Her ways are ways of pleasantness,  
 And all her paths are peace.  
 She is a tree of life to them that lay hold of her;  
 And happy is every one that retaineth her.  
 Jehovah by wisdom founded the earth;  
 By understanding he established the heavens.  
 By his knowledge the depths do burst forth,  
 And the skies drop down the dew.  
 My son, let not these things depart from thine eyes;  
 Keep safe counsel and discretion.  
 So shall they be life to thy soul, and grace to thy neck.  
 Then shalt thou walk in thy way trustfully,

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And thy foot shall not stumble.  
 When thou liest down, thou shalt not be afraid;  
 Yea, thou shalt lie down, and thy sleep shall be sweet.  
 Be not afraid of sudden fear,  
 Nor of the desolation of the wicked, when it cometh.  
 For Jehovah will be thy confidence,  
 And he will keep thy foot from being caught.  
 Withhold not good from them to whom it is due,  
 When it is in the power of thine hand to do it.  
 Say not to thy neighbor, 'Go, and come again,  
 'And to-morrow I will give;' when thou hast it by thee.  
 Devise not evil against thy neighbor,  
 Seeing he dwelleth trustfully by thee.  
 Strive not with a man without cause,  
 If he have done thee no harm.  
 Envy thou not the man of violence,  
 And choose none of his ways.  
 For the froward man is hateful to Jehovah;  
 But His friendship is with the righteous.  
 The curse of Jehovah is on the house of the wicked;  
 But he blesseth the habitation of the just.  
 Surely he scorneth the scornors;  
 But he giveth grace unto the lowly.  
 The wise will inherit glory;  
 But disgrace raiseth up the fools.  
 IV. Hear, ye children, the instruction of a father,  
 And attend to know understanding.  
 For I give you good doctrine, forsake ye not my law.  
 For I was a son tender to my father,  
 And only beloved in the sight of my mother.  
 He taught me also, and said unto me,  
 Let thine heart retain my words;  
 Keep my commandments, and live.  
 Get Wisdom, get understanding; forget it not;  
 Neither decline from the words of my mouth.  
 Forsake her not, and she will preserve thee;  
 Love her, and she will keep thee.  
 Wisdom is the chief thing; get wisdom;  
 And with all thy getting get understanding.  
 Exalt her, and she will raise thee;



She will bring thee to honor, if thou embracest her.  
 She will give to thine head a wreath of grace ;  
 A crown of beauty will she deliver to thee.  
 Hear, O my son, and receive my sayings ;  
 And the years of thy life will be many.  
 I have taught thee in the way of wisdom ;  
 I have guided thee in right roads.  
 When thou goest, thy steps will not be hindered ;  
 And when thou runnest, thou shalt not stumble.  
 Take fast hold of instruction ; let her not go ;  
 Keep her ; for she is thy life.  
 Enter not into the path of the wicked,  
 And be not led into the way of evil men.  
 Avoid it, pass not along it, turn from it, and pass on.  
 For they sleep not, unless they have done evil ;  
 And their sleep is spoiled, unless they cause ruin.  
 For they eat the bread of wickedness,  
 And drink the wine of violence.  
 But the path of the righteous is as the clear light,  
 That shineth more and more unto the perfect day.  
 The way of the wicked is as darkness ;  
 They know not at what they stumble.  
 My son, attend to my words ;  
 Incline thine ear unto my sayings.  
 Let them not depart from thine eyes ;  
 Keep them in the midst of thine heart.  
 For they are life unto those that find them,  
 And medicine to all their flesh.  
 Keep thy heart with all diligence ;  
 For out of it are the issues of life.  
 Put away from thee, frowardness of mouth,  
 And perverseness of lips put far from thee.  
 Let thine eyes look right on,  
 And let thine eyelids be set straight before thee.  
 Consider well the path of thy feet,  
 And let all thy ways be ordered aright.  
 Turn not to the right hand nor to the left ;  
 Remove thy foot from evil.  
 V. My son, attend unto my wisdom,  
 Bow thine ear to my understanding ;

2 That thou mayest regard discretion,  
 And that thy lips may keep knowledge.  
 3 Though the lips of a strange woman drop honey,  
 And her mouth is smoother than oil ;  
 4 Yet her end is bitter as wormwood,  
 Sharp as a two-edged sword.  
 5 Her feet go down to death ; her steps take hold on hell.  
 6 Lest thou shouldest consider well the path of life,  
 Her ways are moveable, thou canst not know them.  
 7 Hear me now therefore, O ye sons,  
 And depart not from the words of my mouth.  
 8 Remove thy way far from her,  
 And come not nigh the door of her house ;  
 9 Lest thou give thine honor unto others,  
 And thy years unto the cruel ;  
 10 Lest strangers be filled with thy wealth ;  
 And thy labours be in the house of a foreigner ;  
 11 And thou groan in grief at the last,  
 When thy flesh and thy body are consumed,  
 12 And say, ' How I hated instruction,  
 ' And my heart despised reproof ;  
 13 ' And I obeyed not the voice of my teachers,  
 ' Nor inclined mine ear to them that instructed me !  
 14 ' I was in almost all evil,  
 ' In the midst of the assembly and congregation.'  
 15 Drink waters out of thine own cistern,  
 And running waters out of thine own well.  
 16 (Let thy fountains be dispersed abroad,  
 And streams of waters in the broad places.)  
 17 Let them be thine only, and not strangers' with thee.  
 18 Let thy fountain be blessed ;  
 And rejoice with the wife of thy youth,  
 19 As a loving hind or a pleasant roe.  
 Let her breasts refresh thee at all times ;  
 And be thou ravished always with her love.  
 20 And why, my son, be ravished with a strange woman,  
 And embrace the bosom of a foreigner ?  
 21 For the ways of man are before the eyes of Jehovah,  
 And he considereth well all his goings.  
 22 His own iniquities will catch the wicked man ;



## CHAPTER VI.

## PROVERBS.

And he will be held with the cords of his sin.  
 He will die without instruction ;  
 And in the greatness of his folly he goeth astray.  
 VI. My son, if thou hast given bond to thy neighbor,  
 Or hast struck thy hand [in promise] with a stranger,  
 Thou art snared with the words of thy mouth.  
 Thou art caught with the words of thy mouth.  
 Do this now, my son, and deliver thyself,  
 Because thou art come into the hand of thy neighbor ;  
 Go, humble thyself, and prevail with thy neighbor.  
 Give not sleep to thine eyes, nor slumber to thine eyelids,  
 Deliver thyself as a roe from a man's hand,  
 And as a bird from the hand of the fowler.  
 Go to the ant, thou sluggard ;  
 Consider her ways, and be wise ;  
 Who having no guide, overseer, or ruler,  
 Provideth her meat in the summer,  
 And gathereth her food in the harvest.  
 How long wilt thou lie in bed, O sluggard ?  
 When wilt thou arise out of thy sleep ?  
 Yet a little sleep, a little slumber,  
 A little folding of the hands for lying down ;  
 And thy poverty will come as one that travelleth,  
 And thy want as an armed man.  
 A man of sin, an evil one, walketh with froward mouth.  
 He winketh with his eyes, he speaketh with his feet,  
 He teacheth with his fingers ;  
 Fraud is in his heart, he deviseth mischief ;  
 He is at all times casting abroad discord.  
 Therefore shall his calamity come suddenly ;  
 Suddenly shall he be broken without remedy.  
 These six things doth Jehovah hate ;  
 Yea, seven are an abomination to his soul ;  
 Haughty eyes, a lying tongue,  
 And hands that shed innocent blood,  
 A heart that deviseth wicked imaginations,  
 Feet that are swift in running to mischief,  
 A false witness that breatheth lies,  
 And he that soweth discord among brethren.  
 My son, keep thy father's command,

## CHAPTER VII.

## PROVERBS.

And forsake not the law of thy mother ;  
 21 Bind them continually upon thine heart,  
 Tie them about thy neck.  
 22 When thou goest about, it will lead thee ;  
 When thou liest down, it will watch over thee ;  
 And when thou awakest, it will be thy meditation.  
 23 For a command is a lamp ; and a law is a light ;  
 And reproofs of the teacher are the way of life ;  
 24 To keep thee from the evil woman,  
 From the flattery of the tongue of a foreign woman.  
 25 Lust not after her beauty in thine heart ;  
 Neither let her take thee with her eyelids.  
 26 For by a harlot man is brought to a piece of bread ;  
 And the adulteress hunteth for the precious soul.  
 27 Can a man take fire in his bosom,  
 And his clothes not be burned ?  
 28 Can one walk on hot coals, and his feet not be scorched ?  
 29 So is he that goeth in to his neighbor's wife ?  
 Whosoever toucheth her will not be held guiltless.  
 30 Men do not despise a thief,  
 If he steal to satisfy his soul when he is starving ;  
 31 But if he be found out, he shall restore sevenfold ;  
 He shall give all the wealth of his house.  
 32 The adulterer lacketh understanding ;  
 He that doeth it destroyeth his own soul.  
 33 Wounds and dishonor shall he get ;  
 And his reproach shall not be wiped away.  
 34 For jealousy is the rage of a husband ;  
 And he will not spare in the day of vengeance.  
 35 He will not regard any ransom ;  
 Nor be content, though thou givest many bribes.  
 VII. My son, keep my words, and lay up my commands  
 with thee.  
 2 Keep my commands, and live ;  
 And my law as the apple of thine eye.  
 3 Bind them upon thy fingers,  
 Write them upon the table of thine heart.  
 4 Say unto Wisdom, 'Thou art my sister ;'  
 And call understanding thy kinswoman ;  
 5 That they may keep thee from the strange woman,



From the foreigner who flattereth with her words.

When at the window of my house  
I looked through my casement,  
And I beheld among the simple ones,  
I observed among the youths,  
A young man void of understanding,  
Passing through the street near the corner;  
And he went the way to her house,  
In the twilight, in the evening of the day,  
In the very middle of the night or in the dark;  
And, behold, there met him a woman  
With the attire of a harlot, and subtil of heart.  
(She is loud and bold; her feet abide not at home;  
Now is she without, now in the streets,  
And she lieth in wait near to every corner).  
So she caught him, and kissed him,  
She hardened her face and said unto him,  
'I have sacrifices of peace offerings with me;  
'This day have I paid my vows;  
'Therefore came I forth to meet thee,  
'Diligently to seek thy face; and I have found thee.  
'I have decked my bed with coverings of tapestry,  
'With embroidered fine linen of Egypt.  
'I have sprinkled my bed with myrrh, aloes, and cinnamon.  
'Come, let us take our fill of love till the morning;  
'Let us delight ourselves with loves.  
'For my husband is not at home, he is gone a long journey;  
'He hath taken a bag of money in his hand;  
'He will come home at the day of the full moon.'  
With her many arts she led him aside;  
With the flattering of her lips she forced him.  
He goeth after her at once, as an ox to the slaughter,  
He cometh even as a fool in fetters to punishment;  
Till a dart strike through his liver;  
As a bird hasteneth to the snare,  
And knoweth not that it is for his life.  
Hearken unto me now therefore, O my sons,  
And attend to the words of my mouth.  
Let not thine heart turn aside to her ways,  
Go not astray in her paths.

For she hath cast down many wounded;  
Yea, strong men have all been slain by her.  
Her house is the way to hell,  
Going down to the chambers of death.  
VIII. Doth not WISDOM cry?  
And understanding put forth her voice?  
On the top of high places, by the way,  
She placeth her house by the paths.  
By the side of the gates; at the entrance of the city,  
At the coming in of the doorways, she crieth aloud.  
To you, O men, I call; and my voice is to the sons of  
Adam.  
O ye simple, understand prudence;  
And, ye fools, be of an understanding heart.  
Hear; for I will speak of excellent things;  
And the opening of my lips shall be of right things.  
For my mouth shall speak truth;  
And wickedness is an abomination to my lips.  
All the words of my mouth are in righteousness;  
There is nothing crooked or perverse in them.  
They are all plain to him that understandeth,  
And right to them that find knowledge.  
Receive my instruction, and not silver;  
And knowledge is to be chosen rather than gold.  
For wisdom is better than pearls;  
And all that may be desired cannot be compared to it.  
I Wisdom dwell with prudence,  
And I find out the knowledge of counsels.  
The fear of Jehovah is to hate evil;  
Pride, and arrogance, and the evil way,  
And the froward mouth, do I hate.  
Advice is mine, and safe counsels;  
I am understanding; I have strength.  
By me kings reign, and princes decree justice.  
By me rulers rule, and nobles, all the judges of the earth.  
I love them that love me;  
And those that seek me early shall find me.  
Wealth and honor are with me;  
Yea, durable riches and righteousness.  
My fruit is better than gold, my righteousness than silver.



And my revenue is to be chosen rather than silver.  
 I walk in the way of righteousness,  
 In the midst of the paths of judgment;  
 To cause those that love me to inherit wealth;  
 And I will fill their storehouses.

Jehovah possessed me in the beginning of his way,  
 Before his works, from of old.  
 I was formed from everlasting,  
 From the beginning, before the earth was.  
 When there were no depths, I was brought forth;  
 When there were no fountains abounding with water.  
 Before the mountains were settled,  
 Before the hills was I brought forth;  
 While yet he had not made the earth, nor the plains,  
 Nor the highest part of the dust of the world.  
 When he prepared the heavens, I was there;  
 When he fixed the circle upon the face of the deep;  
 When he established the skies above;  
 When he stopped up the fountains of the deep;  
 When he gave to the sea his decree,  
 That the waters should not pass its shore;  
 When he appointed the foundations of the earth;  
 Then I was by him as his workman;  
 And I was a daily delight, sporting ever before him;  
 Sporting in the habitable part of his earth;  
 And my delights were with the sons of Adam.

Now therefore hearken unto me, O ye children;  
 For blessed are they that keep my ways.  
 Hear instruction, and be wise, and refuse it not.  
 Blessed is the man that heareth me,  
 Watching daily at my doors, waiting at my doorposts.  
 For whoso findeth me findeth life,  
 And he will obtain favor from Jehovah.  
 But sinners wrong their own souls;  
 All they that hate me love death.

IX. Wisdom hath builded her house,  
 She hath hewn out her seven pillars;  
 She hath killed her meat; she hath mingled her wine;  
 She hath also furnished her table.  
 She hath sent forth her maidens;

She crieth on the high battlements of the city,  
 'Whoso is simple, let him turn in hither.'  
 To him that wanteth understanding she saith,  
 'Come ye, eat of my bread,  
 And drink of the wine which I have mingled.'  
 'Forsake the foolish, and live;  
 And go in the way of understanding.'  
 'Whoso teacheth a scorner getteth to himself shame;  
 And he that reproveth a wicked man, his own blot.'  
 'Reprove not a scorner, lest he hate thee;  
 Reprove a wise man, and he will love thee.'  
 'Instruct a wise man, and he will be yet wiser;  
 Teach a righteous man, and he will learn more.'  
 'The fear of Jehovah is the beginning of wisdom;  
 And the knowledge of holy things is understanding.'  
 'For by me thy days shall be multiplied,  
 And the years of thy life shall be increased.'  
 'If thou be wise, thou wilt be wise for thyself;  
 And if thou scornest, thou alone wilt bear it.'  
 'A foolish woman is clamorous;  
 She is simple, and knoweth nothing whatever.'  
 'For she sitteth at the doorway of her house,  
 On a seat in the high places of the city,  
 To call to those who are passing on their way,  
 Who are going right on their road;  
 'Whoso is simple, let him turn in hither.'  
 And to him that wanteth understanding she saith,  
 'Stolen waters are sweet, and the bread of secrecy is  
 pleasant.'  
 'But he knoweth not that evil spirits are there;  
 And that her guests are in the depths of hell.'

## X. THE PROVERBS OF SOLOMON.

A wise son gladdeneth his father;  
 But a foolish son is the grief of his mother.  
 'The treasures of wickedness profit nothing;  
 But righteousness delivereth from death.'  
 'Jehovah will not let the soul of the righteous famish;  
 But he driveth away the desires of the wicked.'  
 'He will be poor that worketh with an idle hand;



## CHAPTER X.

## PROVERBS.

But the hand of the diligent maketh rich.  
 He that gathereth in summer is a wise son ; 5  
 He that sleepeth in harvest is a son that causeth shame.  
 Blessings are on the head of the righteous ; 6  
 But the mouth of the wicked concealeth violence.  
 The memory of the righteous is blessed ; 7  
 But the name of the wicked shall rot.  
 The wise in heart will receive commands ; 8  
 But a prating fool will fall headlong.  
 Whoso walketh in honesty walketh without fear ; 9  
 But he that maketh his ways crooked will be known.  
 He that winketh with the eye causeth sorrow ; 10  
 And a prating fool will fall headlong.  
 The mouth of a righteous man is a wellspring of life ; 11  
 But the mouth of the wicked concealeth violence.  
 Hatred stirreth up strifes ; 12  
 But love covereth over all transgressions.  
 In the lips of a prudent man wisdom is found ; 13  
 But a rod is for the back of him that is void of sense.  
 Wise men lay up knowledge ; 14  
 But the mouth of the foolish is near unto ruin.  
 The rich man's wealth is his strong city ; 15  
 Their poverty is the ruin of the poor.  
 The labour of the righteous tendeth to life ; 16  
 The fruit of the wicked unto sin.  
 He that keepeth instruction is in the way of life ; 17  
 But he that refuseth reproof will go wrong.  
 He that hideth hatred hath lying lips, 18  
 And he that uttereth a slander is a fool.  
 In the multitude of words there wanteth not sin ; 19  
 But he that refraineth his lips is wise.  
 The tongue of the just is as choice silver ; 20  
 The sense of the wicked is little worth.  
 The lips of the righteous feed many ; 21  
 But fools die for want of sense.  
 The blessing of Jehovah, it maketh rich, 22  
 And he addeth no sorrow with it.  
 It is as sport to a fool to make mischief ; 23  
 But a man of understanding hath wisdom.  
 The fear of the wicked, it shall come upon him ; 24

## CHAPTER XI.

## PROVERBS.

But the desire of the righteous will be granted.  
 25 As the whirlwind passeth, so the wicked is no more ;  
 But the righteous hath an everlasting foundation.  
 26 As vinegar to the teeth, and as smoke to the eyes,  
 So is the sluggard to them that send him.  
 27 The fear of Jehovah prolongeth days ;  
 But the years of the wicked will be shortened.  
 28 The hope of the righteous will be gladness ;  
 But the expectation of the wicked perisheth.  
 29 The way of Jehovah is strength to the honest ;  
 But a terror to the workers of iniquity.  
 30 The righteous will never be removed ;  
 But the wicked shall not inhabit the land.  
 31 The mouth of the just bringeth forth wisdom ;  
 But the froward tongue shall be cut out.  
 32 The lips of the righteous know what is acceptable ;  
 But the mouth of the wicked speaketh frowardness.  
 XI. A false balance is hateful to Jehovah ;  
 But a just weight is his delight.  
 2 When boasting cometh, then cometh shame ;  
 But with the lowly is wisdom.  
 3 The honesty of the upright will guide them ;  
 But the perverseness of deceivers destroyeth them.  
 4 Riches will not profit in the day of wrath ;  
 But righteousness will deliver from death.  
 5 The righteousness of the honest directeth his way ;  
 But the wicked will fall by his own wickedness.  
 6 The righteousness of the upright will deliver them ;  
 But deceivers will be taken in their own desires.  
 7 When a wicked man dieth, his hope perisheth ;  
 And the expectation of unjust men perisheth.  
 8 The righteous is delivered out of trouble,  
 And the wicked cometh into it in his stead.  
 9 The ungodly with his mouth destroyeth his friend ;  
 But by knowledge are the righteous delivered.  
 10 In the welfare of the righteous the city rejoiceth ;  
 And when the wicked perish, there is joyful shouting.  
 11 By the blessing of the upright the city is exalted ;  
 But it is overthrown by the mouth of the wicked.  
 12 Whoso despiseth his neighbour is void of sense ;



But a man of understanding holdeth his peace.  
 A talebearer goeth about revealing secrets ;  
 But one of a faithful spirit concealeth a matter.  
 Where there is no guidance, the people fall ;  
 But in the multitude of counsellors there is safety.  
 He that is surety for a stranger shall sorely smart ;  
 And he that hateth giving bond is sure.  
 A gracious woman retaineth honour ;  
 And powerful men retain riches.  
 The man of kindness doeth good to his own soul ;  
 But he that is cruel troubleth his own flesh ;  
 The wicked worketh for deceitful wages ;  
 But he that soweth righteousness hath a sure reward.  
 As righteousness leadeth to life ;  
 So he that pursueth evil goeth to his own death.  
 Men of a froward heart are hateful to Jehovah ;  
 But such as are honest in their way are his delight.  
 As hand fitteth hand, crime will not be unpunished ;  
 But the seed of the righteous will be delivered.  
 As a ring of gold in a swine's snout,  
 So is a fair woman who departeth from discretion.  
 The desire of the righteous is only for good ;  
 But the expectation of the wicked is wrath.  
 There is that scattereth, and yet increaseth ;  
 But withholding what is meet leadeth to poverty.  
 The liberal soul will be made fat ;  
 And he that watereth will be watered also himself.  
 Him that withholdeth corn, the people will curse ;  
 But blessing will be on the head of him that selleth.  
 He that seeketh good early searcheth for favour ;  
 But he that seeketh mischief, it will come on him.  
 He that trusteth in his riches will fall ;  
 But the righteous will flourish as a leaf.  
 Whoso troubleth his own house will inherit the wind ;  
 And the fool will be servant to the wise of heart.  
 The fruit of the righteous is a tree of life ;  
 And he that winneth souls is wise.  
 Behold, the righteous is recompensed on earth ;  
 Much more are the wicked and the sinner.

XII. Whoso loveth instruction loveth knowledge ;  
 But he that hateth reproof is brutish.  
 A good man obtaineth favour from Jehovah ;  
 But a man of wicked devices will he condemn.  
 A man shall not be established by wickedness ;  
 But the root of the righteous shall not be moved.  
 A virtuous woman is a crown to her husband ;  
 But the shameful is as rottenness in his bones.  
 The thoughts of the righteous are right ;  
 But the counsels of the wicked are deceit.  
 The words of the wicked lie in wait for blood ;  
 But the mouth of the upright shall deliver them.  
 The wicked are overthrown, and are not ;  
 But the house of the righteous shall stand.  
 A man shall be praised according to his wisdom ;  
 But he that is of a perverse heart will be despised.  
 Better is he that is slighted, and hath a servant,  
 Than he that honoureth himself, and lacketh bread.  
 A righteous man careth for the life of his beast ;  
 But the bowels of the wicked are cruel.  
 He that tilleth his land will be filled with bread ;  
 But he that followeth vanities is void of sense.  
 The wicked desireth the stronghold of evil men ;  
 But the root of the righteous yieldeth fruit.  
 The wicked is ensnared by the trespass of his lips ;  
 But the righteous will come out of trouble.  
 A man is filled with good by the fruit of his mouth ;  
 And the reward of man's hands will be repaid to him.  
 The way of a fool is right in his own eyes ;  
 But he that hearkeneth unto counsel is wise.  
 A fool maketh known his wrath on the same day ;  
 But a prudent man covereth his dishonour.  
 He that uttereth truth sheweth righteousness ;  
 But a false witness sheweth forth deceit.  
 There is that speaketh like the stabs of a sword ;  
 But the tongue of the wise bringeth health.  
 The lip of truth shall be established forever ;  
 But the lying tongue is but for a moment.  
 Deceit is in the heart of them that contrive evil ;  
 But unto the counsellors of peace is joy.



No misfortune happeneth to the righteous ; 21  
 But the wicked will be filled with evil.  
 Lying lips are hateful to Jehovah ; 22  
 But they that deal truly are his delight.  
 A prudent man concealeth what he knoweth ; 23  
 But the heart of fools proclaimeth foolishness.  
 The hand of the diligent will bear rule ; 24  
 But the slothful will be under tribute.  
 Care in the heart of man maketh it stoop ; 25  
 But a good word maketh it glad.  
 The righteous searcheth the way for his friend ; 26  
 But the way of the wicked leadeth them astray.  
 The slothful roasteth not what he took in hunting ; 27  
 But the substance of a diligent man is precious.  
 In the way of righteousness is life ; 28  
 But the trodden way leadeth to death.  
 XIII. A wise son heareth his father's instruction ;  
 But a scorner heareth not rebuke.  
 A man shall eat good by the fruit of his mouth ; 2  
 But the soul of the transgressors shall eat violence.  
 He that guardeth his mouth keepeth his life ; 3  
 He that openeth wide his lips will have destruction.  
 The sluggard desireth, and his soul hath nothing ; 4  
 But the soul of the diligent will be made fat.  
 A righteous man hateth words of falsehood ; 5  
 But wickedness polluteth and bringeth to shame.  
 Righteousness guardeth the honest man in his way ; 6  
 But wickedness overthroweth the sinner.  
 One maketh himself rich, yet hath nothing ; 7  
 Another maketh himself poor, yet hath great riches.  
 The ransom of a man's life are his riches ; 8  
 But the poor heareth not rebuke.  
 The light of the righteous rejoiceth ; 9  
 But the lamp of the wicked shall be put out.  
 A vain man by boasting causeth strife ; 10  
 But with the well advised is wisdom.  
 Wealth gotten by vanity will be lessened ; 11  
 But that gathered by labor will increase.  
 Hope deferred maketh the heart sick ; 12  
 But when the desire cometh, it is a tree of life.

Whoso despiseth the word will be punished ;  
 But he that feareth the command will be rewarded.  
 The law of the wise is a wellspring of life,  
 To depart from the snares of death.  
 Good understanding giveth favour ;  
 But the way of transgressors is hard.  
 Every prudent man worketh with knowledge ;  
 But a fool spreadeth abroad his folly.  
 A wicked messenger falleth into mischief ;  
 But a faithful ambassador bringeth health.  
 Want and shame are for him that refuseth advice ;  
 But he that regardeth reproof will be honoured.  
 Desire accomplished is sweet to the soul ;  
 But it is hateful to fools to depart from evil.  
 He that walketh with wise men will become wise ;  
 But a companion of fools will be destroyed.  
 Evil pursueth sinners ;  
 But to the righteous good will be repayed.  
 A good man leaveth an inheritance to his sons' sons ;  
 And the wealth of the sinner is laid up for the just.  
 Much food cometh of the tillage of the poor ;  
 But wealth is wasted by want of judgment.  
 He that spareth his rod hateth his son ;  
 But he that loveth him is quick to chasten him.  
 The righteous eateth till his soul is satisfied ;  
 But the belly of the wicked will want.  
 XIV. Every wise woman buildeth up her house ;  
 But the foolish plucketh it down with her own hands.  
 Whoso walketh in his uprightness feareth Jehovah ;  
 But he that is perverse in his ways despiseth him.  
 In the mouth of the foolish is a rod for pride ;  
 But the lips of wise men will preserve them.  
 Where no oxen are, the crib is clean ;  
 But much increase is by the strength of the ox.  
 A faithful witness will not lie ;  
 But a false witness breatheth lies.  
 A scorner seeketh wisdom, and findeth it not ;  
 But knowledge is easy to a man of understanding.  
 Go from the presence of a foolish man,  
 When thou perceivest not in him lips of knowledge.



The wisdom of the prudent teacheth his way ; 8  
 But the folly of fools is deceit.  
 Guilt joineth fools in fellowship ; 9  
 But between the righteous there is favour.  
 The heart knoweth its own bitterness ; 10  
 And a stranger doth not partake of its joy.  
 The house of the wicked will be overthrown ; 11  
 But the tent of the upright will flourish.  
 There is a way which seemeth right to a man, 12  
 But at the end thereof are the ways of death.  
 Even in laughter the heart is sorrowful ; 13  
 And the end of mirth is sadness.  
 The backslider in heart is full of his own ways ; 14  
 And a good man will be satisfied with himself.  
 The simple believeth every word ; 15  
 But the prudent man looketh well to his going.  
 A wise man feareth, and departeth from evil ; 16  
 But the fool rusheth on, and is confident.  
 He that is soon angry, acteth foolishly ; 17  
 And a man of wicked devices is hated.  
 The simple inherit folly ; 18  
 But the prudent are crowned with knowledge.  
 Evil men bow down before the good ; 19  
 And the wicked at the gates of the righteous.  
 The poor is hated even by his own neighbour ; 20  
 But the rich man hath many friends.  
 He that despiseth his neighbour sinneth ; 21  
 But he that sheweth favour to the poor, happy is he.  
 Do not they err that devise evil ? 22  
 But kindness and truth are workers of good.  
 In all labour there is profit ; 23  
 But the talk of the lips tendeth only to want.  
 The crown of the wise is their riches ; 24  
 But the foolishness of fools is folly.  
 A true witness delivereth souls ; 25  
 But deceit uttereth lies.  
 In the fear of Jehovah is strong confidence ; 26  
 And his children have a place of refuge.  
 The fear of Jehovah is a wellspring of life, 27  
 To depart from the snares of death.

29 In the multitude of people is the king's honour ;  
 And in the want of people is the prince's ruin.  
 29 Slowness to anger is great discretion ;  
 But a hasty spirit setteth up folly.  
 30 A sound heart is the life of the flesh ;  
 But envy is the rottenness of the bones.  
 31 Whoso oppresseth the poor defileth his Maker ;  
 But he honoureth Him that sheweth favour to the poor.  
 32 The wicked is driven away by his wickedness ;  
 But the righteous hath hope in his death.  
 33 Wisdom resteth in the understanding heart ;  
 But that which is within fools is made known.  
 34 Righteousness exalteth a nation ;  
 But sin is a reproach to any people.  
 35 The king's favour is toward a wise servant ;  
 But his wrath is against him that causeth shame.  
 XV. A soft answer turneth away wrath ;  
 But grievous words stir up anger.  
 2 The tongue of the wise maketh knowledge pleasant ;  
 But the mouth of fools poureth out foolishness.  
 3 The eyes of Jehovah are in every place,  
 Beholding the evil and the good.  
 4 A healing tongue is a tree of life ;  
 But perverseness therein is a breach of the spirit.  
 5 A fool despiseth his father's instruction ;  
 But he that regardeth reproof is prudent.  
 6 In the house of the righteous is much treasure ;  
 But in the revenues of the wicked is trouble.  
 7 The lips of the wise scatter knowledge ;  
 But the heart of the foolish doeth not so.  
 8 The sacrifice of the wicked is hateful to Jehovah ;  
 But the prayer of the upright is his delight.  
 9 The way of the wicked is hateful to Jehovah ;  
 But he loveth him that followeth after righteousness.  
 10 Advice is grievous to him that forsaketh the way ;  
 He that hateth reproof shall die.  
 11 Hell and the pit of destruction are open to Jehovah ;  
 Much more then the hearts of the children of Adam.  
 12 A scorner loveth not one that reproveth him ;  
 Neither will he go unto the wise.



A merry heart maketh a cheerful face ;  
 But by sorrow of the heart the spirit is broken.  
 The heart that understandeth seeketh knowledge ;  
 But the mouth of fools feedeth on foolishness.  
 All the days of the afflicted are evil ;  
 But a man of a merry heart hath a continual feast.  
 Better is little with the fear of Jehovah,  
 Than great treasure and trouble therewith.  
 Better is a dinner of herbs where love is,  
 Than a stalled ox and hatred therewith.  
 A wrathful man stirreth up strife ;  
 But he that is slow to anger appeaseth contention.  
 The way of the slothful is as a hedge of thorns ;  
 But the way of the righteous is a paved road.  
 A wise son maketh his father glad ;  
 But a foolish man despiseth his mother.  
 Folly is joy to him to him that is void of sense ;  
 But a man of understanding walketh uprightly.  
 Without counsel purposes are defeated ;  
 But are established in the multitude of counsellors.  
 A man hath joy by the answer of his mouth ;  
 And a word in season, how good is it !  
 The way of life to the wise is upward,  
 That he may depart from hell below.  
 Jehovah will destroy the house of the proud ;  
 But he will set up the landmark of the widow.  
 The thoughts of the wicked are hateful to Jehovah ;  
 But the words of the pure are pleasant to him.  
 He that is greedy of gain troubleth his own house ;  
 But he that hateth gifts maketh it live.  
 The heart of the righteous studieth to answer ;  
 But the mouth of the wicked poureth out evil.  
 Jehovah is far from the wicked ;  
 But he hearkeneth to the prayer of the righteous.  
 The light of the eyes rejoiceth the heart ;  
 Hearing what is good maketh the bones fat.  
 The ear that heareth the reproof of life  
 Will dwell among the wise.  
 Whoso refuseth instruction despiseth his soul ;  
 But he that heareth reproof getteth sense.

33 The fear of Jehovah is what wisdom teacheth ;  
 And before honour is humility.  
 XVI. The disposings of the heart are in man ;  
 But the answer of the tongue is from Jehovah.  
 2 All the ways of a man are clean in his own eyes ;  
 But Jehovah weigheth the spirits.  
 3 Commit thy works unto Jehovah,  
 And thy purposes shall be established.  
 4 Every work of Jehovah hath its own purpose ;  
 Yea, even the wicked are for the day of evil.  
 5 All pride of heart is hateful to Jehovah ;  
 As hand fitteth hand, it shall not be unpunished.  
 6 By kindness and truth iniquity is purged ;  
 And by the fear of Jehovah men depart from evil.  
 7 When a man's ways please Jehovah,  
 He maketh even his enemies to be at peace with him.  
 8 Better is a little with righteousness,  
 Than great revenues without justice.  
 9 A man's heart deviseth his way ;  
 But Jehovah directeth his steps.  
 10 Divination belongeth to the lips of the king ;  
 His mouth transgresseth not in judgment.  
 11 A just weight and balance are of Jehovah ;  
 All the weights of the bag are his work.  
 12 It is hateful for kings to commit wickedness ;  
 For the throne is established by righteousness.  
 13 Righteous lips are the delight of kings ;  
 And he loveth the words of the upright.  
 14 The wrath of a king is as messengers of death ;  
 And a wise man will pacify it.  
 15 In the light of the king's countenance is life ;  
 And his favour is as the clouds of the latter rain.  
 16 How much better is it to get wisdom than gold !  
 And to get understanding is to be chosen before silver.  
 17 The highway of the upright leadeth away from evil ;  
 He that keepeth his way preserveth his soul.  
 18 Pride goeth before destruction,  
 And a haughty spirit before a fall.  
 19 Better it is to be of a meek spirit with the lowly,  
 Than to divide the spoil with the proud.



He that handleth a matter wisely findeth good; 20  
 And whoso trusteth in Jehovah, happy is he.  
 The wise in heart shall be called prudent; 21  
 And sweetness of the lips increaseth learning.  
 Prudence is a wellspring of life to him that hath it; 22  
 But the advice of fools is folly.  
 The heart of the wise teacheth his mouth; 23  
 And addeth learning to his lips.  
 Pleasant words are a honeycomb of sweets; 24  
 Sweet to the soul, and healthful to the bones.  
 There is a way that seemeth right to a man, 25  
 But at the end thereof are the ways of death.  
 He that laboureth laboureth for himself; 26  
 For his mouth hath laid a burden on him.  
 An ungodly man diggeth up evil; 27  
 And in his lips there is a burning fire.  
 A froward man casteth abroad strife; 28  
 And a talebearer separateth chief friends.  
 A violent man enticeth his neighbor, 29  
 And leadeth him into the way that is not good.  
 He shutteth his eyes to devise fraud; 30  
 Slightly moving his lips he bringeth evil to pass.  
 The hoary head is a crown of glory, 31  
 If it be found in the way of righteousness.  
 He that is slow to anger is better than the mighty; 32  
 And he that ruleth his spirit than he that taketh a city.  
 The lot is cast into the lap; 33  
 But its whole deciding is from Jehovah.  
 XVII. Better is a dry morsel, and quietness therewith,  
 Than a house full of sacrifices with strife.  
 A wise servant ruleth over a son that causeth shame, 2  
 And hath part of the inheritance among the brethren.  
 The fining pot is for silver, and the furnace for gold; 3  
 But Jehovah trieth the hearts.  
 A wicked man giveth heed to false lips; 4  
 And a liar giveth ear to a wicked tongue.  
 Whoso mocketh the poor defieth his Maker; 5  
 He that is glad at calamities is not guiltless.  
 Children's children are the crown of old men; 6  
 And the glory of children are their fathers.

7 Excellent speech becometh not a fool;  
 Much less do lying lips a prince.  
 8 A gift is a precious stone in the eyes of its owner;  
 Whithersoever it turneth, it maketh him prosper.  
 9 He that covereth a transgression seeketh love;  
 But he that repeateth a matter parteth friends.  
 10 A reproof entereth deeper into a wise man  
 Than an hundred stripes into a fool.  
 11 An evil man seeketh only rebellion;  
 And a cruel messenger should be sent against him.  
 12 Let a bear robbed of her cubs meet a man,  
 Rather than a fool in his folly.  
 13 Whoso rewardeth evil for good,  
 Evil shall not depart from his house.  
 14 The beginning of a quarrel is a letting out of water;  
 But before it is made bitter strife may be left off.  
 15 Acquitting the wicked, and condemning the just,  
 Even both these are hateful to Jehovah.  
 16 Wherefore is there a price in the hand of a fool  
 To buy wisdom, seeing he hath no sense.  
 17 A friend loveth at all times,  
 And a brother is born for adversity.  
 18 A man void of sense striketh hands [in promise],  
 And becometh surety in the presence of his friend.  
 19 He loveth transgression that loveth strife;  
 And he that exalteth his doorway seeketh destruction.  
 20 He that hath a perverse heart findeth no good;  
 And he that hath a double tongue falleth into evil.  
 21 He that begetteth a fool doeth it to his sorrow;  
 And the father of a fool hath no joy.  
 22 A merry heart doeth good like a medicine;  
 But a broken spirit drieth the bones.  
 23 A wicked man taketh a bribe out of his bosom  
 To turn aside the ways of judgment.  
 24 Wisdom is with him that hath understanding;  
 But the eyes of a fool are at the ends of the earth.  
 25 A foolish son is a grief to his father,  
 And bitterness to her that bare him.  
 26 Also to punish the righteous is not good,  
 Nor to strike princes for being just.



He that hath knowledge spareth his words;  
 A man of understanding is of a quiet spirit.  
 Even a fool, when silent, is counted wise;  
 And he that shutteth his lips, a man of understanding.  
 XVIII. The unsociable man seeketh his own desire;  
 And he quarrelleth with all safe counsel.  
 A fool hath no delight in understanding,  
 But rather that his sense may show itself.  
 When wickedness cometh, then cometh contempt,  
 And with ignominy is reproach.  
 The words of a man's mouth are deep waters,  
 And the wellspring of wisdom is a flowing brook.  
 It is not good to accept the person of the wicked,  
 So as to overthrow the righteous in judgment.  
 A fool's lips enter into contention,  
 And his mouth calleth for blows.  
 A fool's mouth is his destruction,  
 And his lips are the snare of his soul.  
 The words of a talebearer are as dainty morsels,  
 And they go down into the chambers of the belly.  
 He also that is slothful in his work  
 Is brother to him that hath a habit of wasting.  
 The name of Jehovah is a tower of strength;  
 The righteous runneth into it, and is set aloft.  
 The rich man's wealth is his strong city,  
 And as a high wall in his own conceit.  
 Before destruction the heart of man is haughty,  
 But before honour is humility.  
 He that answereth before he heareth,  
 It is folly and shame unto him.  
 The spirit of a man will sustain his weakness,  
 But a wounded spirit who can bear?  
 The heart of the prudent getteth knowledge;  
 And the ear of the wise seeketh knowledge.  
 A man's gift maketh room for him,  
 And bringeth him into the presence of great men.  
 He that is first in his pleadings seemeth just;  
 But his neighbour cometh and cross-examineth him.  
 Casting of lots causeth contention to cease,  
 And parteth between the mighty.

19 A brother offended is stronger than a strong city;  
 And their contentions are like the bars of a castle.  
 20 A man's belly is filled with the fruit of his mouth;  
 And with the produce of his lips shall he be filled.  
 21 Death and life are in the power of the tongue;  
 And they that love it will eat the fruit thereof.  
 22 Whoso findeth a wife findeth a good thing,  
 And obtaineth favour from Jehovah.  
 23 The poor man uttereth entreaties;  
 But the rich man answereth roughly.  
 24 A man of many companions is nigh to ruin;  
 But there is a friend that sticketh closer than a brother.  
 XIX. Better is the poor that walketh in his honesty,  
 Than he that is perverse in his lips, and is a fool.  
 2 Also, without knowledge a soul is not good;  
 And he that hasteneth with his feet sinneth.  
 3 The foolishness of man perverteth his way;  
 And then his heart fretteth against Jehovah.  
 4 Wealth addeth many friends;  
 But the poor man is separated from his neighbour.  
 5 A false witness will not be held guiltless,  
 And he that uttereth lies shall not escape.  
 6 Many entreat the countenance of the prince;  
 And every man is a friend to him that giveth gifts.  
 7 All the brethren of the poor do hate him;  
 How much more do his friends go far from him!  
 He pursueth words, but they are nothing.  
 8 He that getteth sense loveth his own soul;  
 He that keepeth understanding shall find good.  
 9 A false witness will not be held guiltless,  
 And he that uttereth lies will perish.  
 10 Delicate living is not seemly for a fool;  
 Much less for a servant to have rule over princes.  
 11 The discretion of a man deferreth his anger;  
 And it is his glory to pass over a transgression.  
 12 The king's wrath roareth like a lion;  
 But his favour is as dew upon the grass.  
 13 A foolish son is the calamity of his father;  
 And the brawls of a wife are a continual dropping.  
 14 House and riches are the inheritance from fathers;  
 But a prudent wife is from Jehovah.



Slothfulness casteth into a deep sleep;  
 And an idle soul shall suffer hunger.  
 He that keepeth a command keepeth his soul;  
 But he that despiseth its way shall die.  
 He that hath pity on the poor lendeth to Jehovah;  
 And that which he hath given will He pay him again.  
 Chasten thy son while there is hope,  
 Yet desire not to have him put to death.  
 A man of great wrath shall suffer punishment;  
 For if thou deliver him, thou must even do it again.  
 Hear counsel and receive instruction,  
 So that thou mayest be wise in thy latter days.  
 There are many devices in a man's heart;  
 But the counsel of Jehovah, that shall stand.  
 What is desired of a man is his kindness;  
 And a poor man is better than a liar.  
 The fear of Jehovah leadeth to life;  
 And those filled with it abide unvisited by evil.  
 A slothful man hideth his hand in the dish,  
 And will not even bring it up to his mouth again.  
 Smite a scorner, and the simple will beware;  
 But who adviseth the wise teacheth knowledge.  
 Who robbeth his father, and chaseth away his mother,  
 Is a son that causeth shame, and bringeth reproach.  
 Cease, my son, to hearken to one that deviseth  
 To stray from the words of knowledge.  
 An ungodly witness scorneth judgment;  
 And the mouth of the wicked devoureth iniquity.  
 Judgments are prepared for scorners,  
 And stripes for the backs of fools.  
 XX. Wine is a mocker, strong drink is raging;  
 And whosoever is led astray thereby is not wise.  
 The fear of a king roareth like a lion;  
 Whoso maketh him angry sinneth against his own life.  
 It is an honour for a man to cease from strife;  
 But every fool maketh himself angry.  
 The sluggard will not plough by reason of winter;  
 He will beg in harvest time, and have nothing.  
 Counsel in the heart of man is like deep water;  
 And a man of understanding will draw it out.

6 Many men proclaim each his own kindness;  
 But a faithful man who can find?  
 7 The righteous man walketh in his honesty;  
 His children are blessed after him.  
 8 A king that sitteth on a throne of judgment  
 Scattereth away all evil with his eyes.  
 9 Who can say, 'I have made my heart clean,  
 'I am pure from my sin?'  
 10 Divers weights, and divers measures,  
 Both of them are alike hateful to Jehovah.  
 11 Even a child maketh himself known by his doings,  
 Whether his work be pure, and whether it be right.  
 12 The hearing ear, and the seeing eye,  
 Jehovah hath made even both of them.  
 13 Love not sleep, lest thou come to poverty;  
 Open thine eyes, thou shalt be filled with bread.  
 14 'It is bad, it is bad,' saith the buyer,  
 But when he hath gone his way, then he boasteth.  
 15 There is gold, and a multitude of pearls;  
 But the lips of knowledge are a precious jewel.  
 16 Take his garment that is surety for a stranger;  
 And if for foreigners take a pledge of him.  
 17 Bread of deceit is sweet to a man;  
 But after it his mouth shall be filled with gravel.  
 18 Every purpose is established by counsel;  
 And with good advice make war.  
 19 Whoso walketh as a talebearer revealeth secrets;  
 And meddle not with him that enticeth with his lips.  
 20 Whoso curseth his father or his mother,  
 His lamp shall be put out in darkest darkness.  
 21 An inheritance may be gotten greedily at first;  
 But the end thereof shall not be blessed.  
 22 Say not thou, 'I will recompense evil';  
 But wait for Jehovah, and he will save thee.  
 23 Divers weights are hateful to Jehovah;  
 And a deceiving balance is not good.  
 24 Man's goings are from Jehovah;  
 How can a man then understand his own way?  
 25 It is a snare if a man rashly declare a thing holy,  
 And after vowing make inquiry.



A wise king scattereth the wicked,  
And bringeth the wheel over them.

The spirit of man is the lamp of Jehovah,  
Searching all the chambers of the belly.

Kindness and truth guard the king;  
And his throne is upheld by kindness.

The glory of young men is their strength;  
And the ornament of old men is grey hair.

The bruises of a wound are a remedy against evil;  
So are stripes for the chambers of the belly.

XXI. The king's heart is a water-pipe in the hand of Jehovah;

He turneth it whithersoever he will.

Every way of a man is right in his own eyes;  
But Jehovah weigheth the hearts.

To do justice and judgment  
Is more acceptable to Jehovah than sacrifice.

A high look, and a greedy heart,  
Which are the lamp of the wicked, are sin.

The purposes of the diligent lead only to plenty;  
But those of every hasty man only to want.

The getting of treasures by a lying tongue  
Is a fleeting vanity of them that seek death.

The violence of the wicked hurrieth them away,  
Because they refuse to do justice.

The way of a guilty man is crooked;  
But as for the pure, his work is right.

It is better to dwell in a corner of the housetop,  
Than with a brawling woman in a wide house.

The soul of the wicked desireth evil;  
His neighbor findeth no favor in his eyes.

When a scorner is punished, the simple is made wise;  
And when the wise is taught, he receiveth knowledge.

The righteous considereth the house of the wicked,  
And overthroweth the wicked for their wickedness.

Whoso stoppeth his ears at the cry of the poor,  
He also shall cry himself, and not be answered.

A gift in secret pacifieth anger;  
And a reward in the bosom, strong wrath.

It is joy to the righteous to do judgment;  
But destruction will be to the workers of iniquity.

The man that wandereth out of the way of wisdom  
Will rest in the assembly of the departed spirits.

He that loveth pleasure will be a poor man;  
He that loveth wine and oil will not be rich.

The wicked will be a ransom for the righteous,  
And the transgressor in the place of the upright.

It is better to dwell in the land of the desert,  
Than with a contentious and an angry woman.

Coveted treasure and oil are in the wise man's home;  
But a foolish man swalloweth it up.

He that followeth righteousness and kindness  
Findeth life, righteousness, and honor.

A wise man scalecth the city of warriors,  
And casteth down the strength of its confidence.

Whoso keepeth his mouth and his tongue  
Keepeth his soul from troubles.

Proud and haughty scorner is his name,  
Who dealeth in proud wrath.

The desire of the slothful killeth him;  
For his hands refuse to labor.

Covetousness coveteth all the day long;  
But the righteous giveth and withholdeth not.

The sacrifice of the wicked is hateful;  
Much more if he bringeth it with a wicked purpose.

A false witness shall perish;  
And the man that heard should speak truthfully.

A wicked man hardeneth his face;  
But as for the upright, he directeth his way.

There is no wisdom nor understanding  
Nor counsel against Jehovah.

The horse is prepared for the day of battle;  
But safety is from Jehovah.

XXII. A name is rather to be chosen than great riches,  
And favor is better than silver and gold.

The rich and poor will meet together;  
Jehovah is the maker of them all.

A prudent man foreseeth evil, and hideth himself;  
But the simple pass on, and are punished.



The reward of humility and the fear of Jehovah 4  
 Are riches, honor, and life.  
 Thorns and snares are in the way of the froward; 5  
 He that keepeth his soul will be far from them.  
 Train up a child in the way he should go; 6  
 And when he is old he will not depart from it.  
 The rich ruleth over the poor, 7  
 And the borrower is servant to the lender.  
 He that soweth iniquity will reap vanity; 8  
 And the rod of his anger will consume him.  
 He that hath a bountiful eye will be blessed; 9  
 For he giveth some of his bread to the poor.  
 Cast out the scorner, and contention will go; 10  
 Yea, strife and reproach will cease.  
 He that loveth pureness of heart 11  
 Hath grace on his lips; the king will be his friend.  
 The eyes of Jehovah guard knowledge, 12  
 And he overthroweth the words of the transgressor.  
 The slothful saith, 'There is a lion without, 13  
 'I shall be slain in the streets.'  
 The mouth of strange women is a deep pit; 14  
 He that falleth therein is abhorred by Jehovah.  
 Foolishness is bound in the heart of a youth; 15  
 The rod of correction shall drive it far from him.  
 Whoso oppresseth the poor to increase himself, 16  
 Giveth to the rich, and he will surely come to want.

Turn thine ear, and hear the WORDS OF THE WISE, 17  
 And apply thine heart unto my knowledge.  
 For it is pleasant if thou keep them in thy breast; 18  
 They will be fitted and joined to thy lips.  
 That thy trust may be in Jehovah, 19  
 I make them known to thee this day, yea, to thee.  
 Have not I written to thee heretofore 20  
 With counsels and knowledge,  
 To teach thee for certain the words of truth; 21  
 To answer words of truth to them that sent thee?  
 Rob not the poor, because he is poor; 22  
 Neither oppress the afflicted at the city gate;

For Jehovah will plead their cause,  
 And will steal the soul of those that steal from them.  
 Make no friendship with an angry man;  
 And with a furious man thou shalt not go;  
 Lest thou learn his ways, and get a snare to thy soul.  
 Be not one of them that strike hands [in promise],  
 Or of them that are sureties for debts.  
 If thou hast nothing to pay, 27  
 Why should he take away thy bed from under thee?  
 Remove not the ancient landmark, 28  
 Which thy fathers have set up.  
 Seest thou a man diligent in his business? 29  
 He shall stand in the presence of kings;  
 He shall not stand in the presence of mean men.  
 XXIII. When thou sittest to eat with a ruler,  
 Consider diligently what is before thee;  
 And put a knife to thy throat, if thou be greedy. 2  
 Be not desirous of his better dainties; 3  
 For they are food offered in falsehood.  
 Toil not to be rich; cease from thine own wisdom. 4  
 Wilt thou set thine eyes to fly after what is not? 5  
 For it certainly maketh itself wings;  
 It flieth away as an eagle towards the heavens.  
 Eat not the bread of him that hath an evil eye, 6  
 Neither desire thou his better dainties.  
 For as he thinketh in his heart, so is he; 7  
 'Eat and drink,' saith he to thee; but his heart is not  
 with thee.  
 The morsel thou hast eaten wilt thou vomit up, 8  
 And thou wilt lose thy words of pleasantness.  
 Speak not in the ears of a fool; 9  
 For he will despise the wisdom of thy sayings.  
 Remove not the old landmark; 10  
 And enter not into the fields of the fatherless;  
 For their Avenger is mighty; 11  
 He will plead their cause with thee.  
 Apply thine heart unto instruction, 12  
 And thine ears to the words of knowledge.  
 Withhold not correction from the youth; 13  
 But if thou beat him with the rod, let it not be to death.



Thou shalt beat him with the rod,  
 And shalt deliver his soul from hell.  
 My son, when thine heart is wise,  
 My heart rejoiceth, even mine.  
 Yea, my reins rejoice, when thy lips speak aright.  
 Let not thine heart envy sinners;  
 But be in the fear of Jehovah all the day long;  
 For surely there will be a reward;  
 And thine expectation will not be cut off.  
 Hear thou, my son, and be wise,  
 And guide thine heart in the way.  
 Be not thou among winebibbers;  
 Among those who who are wasteful of their own flesh;  
 For the drunkard and the riotous liver come to poverty;  
 And drowsiness clotheth a man with rags.  
 Harken unto thy father who begat thee,  
 And despise not thy mother when she is old.  
 Buy the truth, and sell it not;  
 Also wisdom, and instruction, and understanding.  
 The father of the righteous will greatly rejoice;  
 And he that begetteth a wise son will have joy in him.  
 Thy father and thy mother will be glad,  
 And she that bare thee will rejoice.  
 My son, give me thine heart,  
 And let thine eyes delight in my ways.  
 For a harlot is a deep ditch;  
 And a foreign woman is a narrow pit.  
 She also lieth in wait as for a prey,  
 And increaseth the transgressors among men.  
 Who hath woe? who hath misery?  
 Who hath contentions? who complaining?  
 Who hath wounds without cause? who dulness of eyes?  
 They that tarry long at the wine;  
 They that go to seek mixed wine.  
 Look not thou upon the wine when it is red,  
 When it sparkleth in the cup, and danceth aright.  
 At last it biteth like a serpent,  
 And stingeth like an adder.  
 Thine eyes will look after strange women,  
 And thine heart will utter perverse things.

Yea, thou wilt be as if lying in the midst of the sea,  
 Or as if lying upon the top of a mast, [saying.]  
 They have knocked me down, and I am not sore;  
 They have beaten me, though I knew it not;  
 When I awake I will seek it yet again.  
 XXIV. Be not thou envious against evil men,  
 Neither desire to be with them.  
 For their heart studieth destruction,  
 And their lips talk of mischief.  
 Through wisdom is a house builded;  
 And by understanding it is established;  
 And by knowledge are the chambers filled  
 With all precious and pleasant riches.  
 A wise man is powerful in strength;  
 Yea, a man of knowledge more than one of great might.  
 For by wise counsel thou shalt make thy war;  
 And in multitude of counselors there is safety.  
 Wisdom is too high for a fool;  
 He openeth not his mouth at the city gate.  
 He that deviseth to do evil  
 Shall be called a mischievous person.  
 The device of foolishness is sin;  
 And the scorner is hateful to men.  
 If thou faint in a day of trouble, thy strength is small.  
 Deliver thou them that are drawn unto death,  
 And those that are hurried away to be slain.  
 If thou forbear and say, 'Behold, we know him not;'  
 Will not he that weigheth the heart consider it?  
 And He that keepeth thy soul, he knoweth;  
 And he rendereth to man according to his works.  
 My son, eat thou honey because it is good;  
 And the honeycomb, which is sweet to thy palate;  
 So will the knowledge of wisdom be to thy soul;  
 If thou find it, then there will be a reward,  
 And thy expectation will not be cut off.  
 Lie not in wait, O wicked man,  
 Against the dwelling of the righteous;  
 Plunder not his resting-place;  
 For the righteous may fall seven times, and yet rise;  
 But the wicked will fall headlong into evil.



Rejoice not when thine enemy falleth, 17  
 And let not thine heart be glad when he stumbleth; 18  
 Lest Jehovah see it, and it displease him,  
 And he turn away his wrath from him. 19  
 Fret not thyself because of evil men,  
 Neither be thou envious of the wicked; 20  
 For there will be no posterity to the evil man;  
 The lamp of the wicked will be put out. 21  
 My son, fear thou Jehovah and the king;  
 And meddle not with them that are given to change. 22  
 For their calamity will rise suddenly;  
 And who knoweth the ruin of them both? 23

These also are [sayings] of THE WISE MEN. 23  
 It is not good to respect persons in judgment. 24  
 He that saith to the wicked, 'Thou art righteous;' 24  
 Him the people curse, and nations abhor;  
 And in them that rebuke him will men delight, 25  
 And a good blessing will come upon them. 26  
 Men kiss his lips that giveth a right answer. 26  
 Prepare thy work without, and make it fit in the field; 27  
 Go afterwards and build thine house. 27

Be not a false witness against thy neighbor, 28  
 Nor deceive him with thy lips. Say not, 29  
 'I will do so to him as he hath done to me;'  
 'I will render to the man according to his work.' 30  
 I went by the field of the slothful, 30  
 And by the vineyard of the man void of sense;  
 And, lo, it was all grown over with thistles, 31  
 Nettles had covered the face thereof;  
 And the stone wall thereof was broken down. 32  
 Then I saw, and considered it in my heart;  
 I looked upon it, and received instruction. 32  
 Yet a little sleep, and a little slumber, 33  
 A little folding of the hands for lying down;  
 So will thy poverty come as one that journeyeth; 34  
 And thy want as an armed man.

XXV. These are also PROVERBS OF SOLOMON, which the 1  
 men of Hezekiah king of Judah copied out. 1  
 2 It is the glory of God to conceal a matter;  
 But the glory of kings is to search out a matter. 2  
 3 The heavens for height, and the earth for depth,  
 But the heart of kings is unsearchable. 3  
 4 Take away the dross from the silver,  
 And there will come forth a vessel for the finer. 4  
 5 Take away the wicked from before the king,  
 And let his throne be established in righteousness. 5  
 6 Honor not thyself in the presence of the king,  
 And stand not up in the place of great men;  
 7 for better it is that it be said to thee, 'Come up hither;'  
 than 'Go lower,' in the presence of the prince whom  
 thine eyes have looked upon. 6  
 8 Go not forth hastily to strive,  
 Consider what thou shalt do in the end thereof,  
 When thy neighbor hath put thee to shame. 7  
 9 Debate thy cause with thy neighbor himself;  
 And discover not the secret to another; 8  
 10 Lest he that heareth it put thee to shame,  
 And thine infamy turn not away. 9  
 11 As apples of gold on figured work of silver,  
 So is a word spoken in a fit season. 10  
 12 As an earring of gold, and an ornament of fine gold,  
 So is a wise reprover upon an obedient ear. 11  
 13 As the cold of snow in the time of harvest,  
 So is a faithful messenger to them that send him;  
 For he refresheth the soul of his masters. 12  
 14 As clouds and wind without rain,  
 So is he that boasteth himself of a deceiving gift. 13  
 15 By long forbearing is a prince persuaded,  
 And a soft tongue breaketh the bone. 14  
 16 Hast thou found honey? eat what is enough for thee,  
 Lest thou be filled therewith, and vomit it. 15  
 17 Let thy foot be seldom in thy neighbor's house;  
 Lest he be weary of thee, and so hate thee. 16  
 18 As a mallet, and a sword, and a sharp arrow;  
 Is he that beareth false witness against his neighbor. 17  
 19 As a broken tooth, or a foot out of joint;



So is trust in a faithless man in the day of trouble.

As he that decketh his raiment on a frosty day,<sup>20</sup>  
Or as vinegar upon nitre;

So is he that singeth songs to a heavy heart.

If thine enemy be hungry, give him bread to eat;<sup>21</sup>

And if he be thirsty, give him water to drink;

For thou wilt heap coals of fire upon his head,<sup>22</sup>  
And Jehovah will reward thee.

The north wind bringeth forth rain;<sup>23</sup>  
So doth a backbiting tongue angry looks.

It is better to dwell in the corner of the housetop,<sup>24</sup>  
Than with a brawling woman and in a wide house.

As cold waters to a thirsty soul,<sup>25</sup>  
So is good news from a far country.

As a muddy well, or a corrupt spring,<sup>26</sup>

So is a righteous man bowing down before the wicked.

It is not good to eat too much honey;<sup>27</sup>

Nor is it glorious for men to search their own glory.

As a city that is broken down, and without walls;<sup>28</sup>

So is he that restraineth not his own spirit.

XXVI. As snow in summer, and as rain in harvest,

So honor is not seemly for a fool.

As a sparrow by wandering, as a swallow by flying,<sup>2</sup>

So the causeless curse shall not come to pass.

A whip for the horse, a bridle for the ass,<sup>3</sup>

And a rod for the back of fools.

Answer not a fool according to his folly,<sup>4</sup>

Lest thou also become like unto him.

Answer a fool according to his folly,<sup>5</sup>

Lest he be wise in his own eyes.

He that sendeth a message by the hand of a fool<sup>6</sup>

Cutteth off his feet, and drinketh damage.

The legs of the lame hang useless;<sup>7</sup>

So is a proverb in the mouth of fools.

As he that heapeth stones on a stone-heap,<sup>8</sup>

So is he that giveth honor to a fool.

As a thorn held up in the hand of a drunkard,<sup>9</sup>

So is a proverb in the mouth of fools.

The quarrelsome man overturneth all things;<sup>10</sup>

He both hireth the fool, and hireth the passers by.

<sup>11</sup> As a dog returneth to his vomit,

So a fool returneth to his folly.

<sup>12</sup> Seest thou a man wise in his own eyes?

There is more hope of a fool than of him.

<sup>13</sup> The slothful saith, 'A roaring lion is in the way;

'A lion is in the broad place.'

<sup>14</sup> As the door turneth upon its hinges,

So doth the slothful upon his bed.

<sup>15</sup> The slothful man hideth his hand in the dish;

It wearieth him to bring it again to his mouth.

<sup>16</sup> The slothful man is wiser in his own eyes

Than seven men that can render a reason.

<sup>17</sup> Like one that taketh a passing dog by the ears,

Is he that meddleth with strife belonging not to him.

<sup>18</sup> As a mad man who casteth darts, arrows, and death,

<sup>19</sup> So is the man that deceiveth his neighbor,

And saith, 'Am not I in sport?'

<sup>20</sup> When there is no wood, the fire goeth out;

So where there is no talebearer, the strife ceaseth.

<sup>21</sup> As coals are for burning, and wood for the fire;

So is a contentious man to kindle strife.

<sup>22</sup> The words of a talebearer are as dainty morsels,

And they go down into the chambers of the belly.

<sup>23</sup> Warm lips and a wicked heart

Are like silver dross spread over a potsherd.

<sup>24</sup> He that hateth dissembleth with his lips,

And layeth up deceit within him;

<sup>25</sup> If he maketh his voice gracious, believe him not;

For there are seven abominations in his heart.

<sup>26</sup> Though his hatred is covered by deceit,

His wickedness will be laid bare in the Assembly.

<sup>27</sup> Whoso diggeth a pit will fall therein;

And he that rolleth a stone, it will return on him.

<sup>28</sup> A lying tongue hateth those that it woundeth;

And a flattering mouth worketh ruin.

XXVII. Boast not thyself of to-morrow;

For thou knowest not what a day may bring forth.

<sup>2</sup> Let another praise thee, and not thine own mouth;

A stranger, and not thine own lips.



A stone is heavy and the sand weighty; 8  
 But a fool's wrath is heavier than them both.  
 Wrath is cruel, and anger is outrageous; 4  
 But who is able to stand before jealousy?  
 Better is rebuke that sheweth than love that hideth; 5  
 Faithful are the wounds of a friend; 6  
 But abundant are the kisses of an enemy.  
 The satisfied soul trampleth on the honeycomb; 7  
 But to the hungry soul every bitter thing is sweet.  
 As a bird that wandereth from her nest, 8  
 So is a man that wandereth from his place.  
 Ointment and perfume rejoice the heart; 9  
 And sweeter is a man's friend than scented wood.  
 Thine own friend and thy father's friend forsake not; 10  
 But go not to thy brother's house in the day of thy  
 ruin;  
 Better is a near neighbor than a brother far off.  
 My son, be wise, and make my heart glad, 11  
 That I may answer him that reproacheth me.  
 A prudent man seeth evil, and hideth himself; 12  
 But the simple pass on and are punished.  
 Take his garment that is surety for a stranger, 13  
 And if for foreigners take a pledge of him.  
 He that blasphemeth his friend with a loud voice, 14  
 Rising early in the morning,  
 It shall be counted a curse to him.  
 A continual dropping in a very rainy day 15  
 And a contentious woman are alike.  
 Whoso would shut her in, would shut in the wind, 16  
 And he would ask for oil in his right hand.  
 Iron sharpeneth iron; 17  
 So a man sharpeneth the countenance of his friend.  
 Whoso keepeth the fig tree shall eat its fruit; 18  
 So he that waiteth on his master shall be honoured.  
 As water sheweth face to face, 19  
 So doth the heart, man to man.  
 Hell and the pit of destruction are never full; 20  
 So the eyes of man are never satisfied.  
 The fining pot for silver, and the furnace for gold; 21  
 So is a man to the mouth of him that praiseth him.

22 If thou bruise a fool in a mortar among corn with a  
 pestle,  
 Yet will not his foolishness depart from him.  
 23 Be thou diligent to know the face of thy flocks,  
 And give good heed to thy herds.  
 24 For possessions are not for ever;  
 Nor doth the crown endure to all generations.  
 25 The grass will appear, and the tender herb shew itself,  
 And the herbs of the mountains will be gathered.  
 26 Thou wilt have the lambs for thy clothing,  
 And the goats for the price of thy field,  
 And goat's milk enough for thy food,  
 For thy house's food, and to nourish thy maidens.  
 XXVIII. The wicked flee when no man pursueth;  
 But the righteous are bold as a lion.  
 2 During the rebellion of a land many are its princes;  
 But by men of understanding and knowledge  
 Its state will be prolonged.  
 3 A strong poor man that oppresseth the needy  
 Is like a sweeping rain which leaveth no food.  
 4 They that forsake the law praise the wicked;  
 But such as keep the law contend against them.  
 5 Evil men understand not judgment;  
 But they that seek Jehovah understand all things.  
 6 Better is the poor that walketh in his honesty,  
 Than a man perverse in his ways, though he be rich.  
 7 Whoso keepeth the law is a wise son;  
 But the companion of riotous men shameth his father.  
 8 Whoso by usury and increase increaseth his wealth,  
 Is gathering it for him that will pity the poor.  
 9 Whoso turneth away his ear from hearing the law,  
 Even his prayer will be an abomination.  
 10 Whoso causeth the upright to stray in an evil way  
 He will fall himself into his own pit;  
 But the honest will inherit good things.  
 11 The rich man is wise in his own eyes;  
 But a poor man of understanding searcheth him out.  
 12 When righteous men rejoice, there is great glory;  
 But when the wicked rise, men hide themselves.  
 13 He that covereth his sin will not prosper;



But let him confess and quit it, and he will have mercy.  
 Happy is the man that feareth always; 14  
 But he that hardeneth his heart will fall into evil.  
 As a roaring lion, and a bear running loose; 15  
 So is a wicked ruler over poor people.  
 A ruler void of sense also addeth exactions; 16  
 He that hateth unjust gain will prolong his days.  
 A man that oppresseth a soul unto blood 17  
 Is fleeing to the Pit; let no man stay him.  
 Whoso walketh uprightly will be saved; 18  
 But he that is perverse in his ways will fall at once.  
 He that tilleth his land will have plenty of bread; 19  
 But whoso followeth vanities will have want enough.  
 A faithful man will abound with blessings; 20  
 But he that hasteneth to be rich will not be guiltless.  
 To have respect to persons is not good; 21  
 And for a piece of bread will that man transgress.  
 He that hasteneth to be rich hath an evil eye, 22  
 And knoweth not that poverty will come upon him.  
 Whoso rebuketh men will afterwards find favor, 23  
 Rather than he that flattereth with the tongue.  
 Whoso robbeth his father or his mother, 24  
 And saith 'It is no transgression :'  
 The same is the companion of a destroyer.  
 He that is of a greedy soul stirreth up strife; 25  
 But he that trusteth in Jehovah will be made fat.  
 He that trusteth in his own heart is a fool; 26  
 But whoso walketh wisely, he will be delivered.  
 He that giveth unto the poor will not lack; 27  
 But he that hideth his eyes will have many curses.  
 When the wicked rise, men hide themselves; 28  
 But when they perish the righteous increase.  
 XXIX. He that when reproved hardeneth his neck,  
 Will be destroyed suddenly, and without remedy.  
 When the righteous increase, the people rejoice; 2  
 But when the wicked beareth rule, the people mourn.  
 Whoso loveth wisdom rejoiceth his father; 3  
 But the companion of harlots spendeth his wealth.  
 The king by judgment establisheth the land; 4  
 But he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbor  
 Spreadeth a net for his feet.  
 6 In the transgression of an evil man there is a snare;  
 But the righteous doth sing and rejoice.  
 7 The righteous considereth the cause of the poor;  
 But the wicked regardeth not to know it.  
 8 Scornful men raise a flame in the city;  
 But wise men turn away wrath.  
 9 If a wise man reasoneth with a foolish man,  
 Whether he rage or laugh, there is no rest.  
 10 The bloodthirsty hate the honest;  
 But the righteous seek his soul.  
 11 A fool uttereth all his mind;  
 But a wise man keepeth it in till afterwards.  
 12 If a ruler hearken to lying words,  
 All his servants become wicked.  
 13 When the poor man and the plunderer meet together,  
 Jehovah giveth light to the eyes of both.  
 14 The king that faithfully judgeth the poor,  
 His throne will be established for ever.  
 15 The rod and reproof give wisdom;  
 But a neglected child bringeth his mother to shame.  
 16 When the wicked increase, sins increase;  
 But the righteous will see their fall.  
 17 Correct thy son, and he shall give thee quiet;  
 Yea, he shall give delight unto thy soul.  
 18 When there is no divine vision, the people rebel;  
 But he that keepeth the law, happy is he.  
 19 A servant will not be corrected by words;  
 For though he understands he will not answer.  
 20 Seest thou a man that is hasty in his words?  
 There is more hope of a fool than of him.  
 21 He that indulgeth his servant from a child,  
 Will have him become his son at length.  
 22 An angry man stirreth up strife,  
 And a wrathful man aboundeth in transgression.  
 23 A man's pride will make him stumble;  
 But the humble in spirit will obtain honor.  
 24 Whoso is partner with a thief hateth his own soul;  
 He heareth cursing, and maketh it not known.



The fear of man bringeth a snare; <sup>25</sup>  
 But whoso trusteth in Jehovah will be set on high. <sup>26</sup>  
 Many seek the presence of the ruler;  
 But judgment for a man cometh from Jehovah. <sup>27</sup>  
 An unjust man is hateful to the righteous;  
 And the upright in the way is hateful to the wicked.

XXX. THE WORDS OF AGUR the son of Jakeh, even the prophecy, which the man spake unto Ithiel, even unto Ithiel, and Ucal.

Surely I am more brutish than a man, and have not <sup>2</sup>  
 the understanding of men. I have neither learned <sup>3</sup>  
 wisdom, nor have I the knowledge of holy things.

Who hath gone up to heaven, and come down <sup>4</sup>  
 again? who hath gathered the wind in his fists? who  
 hath wrapt up the waters in a garment? who hath es-  
 tablished all the ends of the earth? what is his name,  
 and what his son's name, if thou knowest?

Every word of God is pure; he is a shield to them <sup>5</sup>  
 that trust in him. Add thou not unto his words, lest <sup>6</sup>  
 he reprove thee, and thou be found a liar.

Two things do I ask of thee; deny me not before I <sup>7</sup>  
 die; remove far from me vanity and lies; give me <sup>8</sup>  
 neither poverty nor riches; feed me with food con-  
 venient for me; lest I be full, and deny thee, and say, <sup>9</sup>  
 'Who is Jehovah?' or lest I be poor, and steal, and  
 profane the name of my God.

Slander not a servant unto his master, lest he curse <sup>10</sup>  
 thee, and thou be found guilty.

There is a generation that curseth its father, and <sup>11</sup>  
 doth not bless its mother; a generation that is pure <sup>12</sup>  
 in its own eyes, and yet is not washed from its filth- <sup>13</sup>  
 iness; a generation, O how lofty are its eyes! and its  
 eyelids are lifted up; a generation, whose teeth are  
 swords, and its cheek-teeth are knives, to devour the <sup>14</sup>  
 poor from off the earth, and the needy from among  
 men.

The horseleach hath two daughters, [crying,] 'Give, <sup>15</sup>  
 give.' There are three things that are never satisfied,

<sup>16</sup> yea, four say not 'It is enough;' the grave; and the  
 barren womb; the earth that is not filled with water;  
 and the fire also saith not, 'It is enough.'

<sup>17</sup> The eye that mocketh at its father, and despiseth to  
 obey its mother, the ravens of the valley shall pick it  
 out, and the young eagles shall eat it.

<sup>18</sup> There are three things too wonderful for me, yea, <sup>19</sup>  
 four which I understand not; the way of an eagle in  
 the air; the way of a serpent upon a rock; the way  
 of a ship in the midst of the sea; and the way of a  
 man with a maiden.

<sup>20</sup> Such is the way of an adulterous woman; she eat-  
 eth, and wipeth her mouth, and saith, 'I have done no  
 wickedness.'

<sup>21</sup> For three things the earth is disquieted, and for four <sup>22</sup>  
 which it can not bear; for a servant when he reigneth;  
 and a fool when he is filled with meat; for a hateful <sup>23</sup>  
 woman when she is married; and a handmaid that  
 dispossesseth her mistress.

<sup>24</sup> There are four things which are little upon the <sup>25</sup>  
 earth, but they are wiser than the wise men. The  
 ants are a people not strong, yet they prepare their <sup>26</sup>  
 food in the summer; the conies are a people not  
 powerful, yet make they their houses in the rocks;  
 the locusts have no king, yet go they forth all of them <sup>27</sup>  
 by bands; the lizard taketh hold with its hands, and <sup>28</sup>  
 is in kings' palaces.

<sup>29</sup> There are three things which do well in walking, <sup>30</sup>  
 yea, four are comely in going; a lion which is strong-  
 est among beasts, and turneth not away from any;  
 a war-horse and perhaps a he-goat; and a king against <sup>31</sup>  
 whom there is no rising up.

<sup>32</sup> If thou hast foolishly lifted up thyself, or if thou <sup>33</sup>  
 hast thought evil, lay thy hand on thy mouth. Surely  
 the pressing of milk bringing forth curds, and the  
 pressing of the nose bringeth forth blood; so the press-  
 ing of wrath bringeth forth strife.



XXXI. THE WORDS OF KING LEMUEL, the prophecy  
that his mother taught him.

What, my son? And what, the son of my womb? 2  
 And what, the son of my vows?  
 Give not thy strength unto women, 3  
 Nor thy ways to that which destroyeth kings.  
 It is not for kings, Lemuel, not for kings to drink wine; 4  
 Nor for princes strong drink;  
 Lest they drink, and forget the law, 5  
 And pervert the cause of any son of affliction.  
 Give strong drink to him that is ready to perish, 6  
 And wine to those that be of bitter spirit.  
 Let him drink, and forget his poverty, 7  
 And remember his trouble no more.  
 Open thy mouth for the dumb 8  
 In the cause of all fatherless children.  
 Open thy mouth, judge righteously, 9  
 And plead the cause of the poor and needy.

Who can find a VIRTUOUS WOMAN? 10  
 For her price is far above pearls.  
 The heart of her husband doth trust her, 11  
 So that he will have no need of plunder.  
 She will do him good and not evil 12  
 All the days of her life.  
 She seeketh wool, and flax, 13  
 And worketh willingly with her hands.  
 She is like the merchants' ships; 14  
 She bringeth her food from afar.  
 She riseth also while it is yet night, 15  
 And giveth meat to her house, and a task to her maids.  
 She considereth a field, and buyeth it; 16  
 With the fruit of her hands she planteth a vineyard.  
 She girdeth her loins with strength, 17  
 And strengtheneth her arms.  
 She trieth her merchandise that it is good; 18  
 Her lamp goeth not out by night.  
 She layeth her hands to the spindle, 19  
 And her hands hold the distaff.

20 She stretcheth out her open hand to the poor;  
 Yea, she reacheth forth her hands to the needy.  
 21 She feareth not the snow for her household;  
 For all her household are doubly clothed.  
 22 She maketh for herself bed-coverings;  
 Her clothing is silk and purple.  
 23 Her husband is known at the city gates,  
 When he sitteth among the elders of the land.  
 24 She maketh fine linen, and selleth it;  
 And delivereth girdles unto the merchant.  
 25 Strength and honor are her clothing;  
 And she will rejoice in the time to come.  
 26 She openeth her mouth with wisdom;  
 And on her tongue is the law of kindness.  
 27 She looketh well to the ways of her household;  
 And eateth not the bread of idleness.  
 28 Her children rise up and call her blessed;  
 Her husband also, and he praiseth her, (saying,)  
 29 'Many daughters have done virtuously,  
 'But thou excellest them all.'  
 30 Favor is deceitful, and beauty is vain;  
 A woman that feareth Jehovah, she will be praised.  
 31 Give to her of the fruit of her hands;  
 And let her own work praise her at the city gates.

Reprinted from THE CHRISTIAN, a monthly paper published by H. L. HASTINGS, at  
 The Scriptural Tract Repository, 19 Lindall St., Boston, Mass. Price, 60 cts. per year.

Scriptural Tract Repository.  
 H. L. Hastings, 19 Lindall Street, Boston, Mass.



## PAUL'S EPISTLES TO TIMOTHY.

A REVISED TRANSLATION,

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### THE FIRST EPISTLE.

<sup>1</sup>PAUL, an Apostle of Jesus Christ, by command of God our Saviour and Jesus Christ our hope, <sup>2</sup>TO TIMOTHEUS MY TRUE SON IN FAITH.

Grace, Mercy, and Peace, from God our Father and Christ Jesus our Lord.

<sup>3</sup>As I desired thee to remain in Ephesus, when I was setting out for Macedonia, that thou mightest command certain persons not to teach falsely, <sup>4</sup>nor to pursue fables and endless genealogies, which furnish ground for disputation, rather than for the exercising of the stewardship of God in faith.

<sup>5</sup>Now the end of the commandment is love, proceeding from a pure heart, and good conscience, and undissembled faith. <sup>6</sup>Which some have missed, and have turned aside to vain babbling, <sup>7</sup>desiring to be teachers of the Law, understanding neither what they say nor whereof they affirm.

<sup>8</sup>But we know that the Law is good, if a man use it lawfully; <sup>9</sup>knowing this, that the Law is not enacted for a righteous man, but for the lawless and disobedient, for the impious and sinful, for the unholy and profane, for parricides and murderers, <sup>10</sup>for fornicators, sodomites, slave-dealers, liars, perjurers, and whatsoever else is contrary to sound doctrine. <sup>11</sup>Such is the glorious Glad-tidings of the blessed God, which was committed to my trust. <sup>12</sup>And I thank Him who has strengthened my heart, Christ Jesus our Lord, that He accounted me faithful, and appointed me to minister unto His service, <sup>13</sup>who was before a blasphemer and



persecutor, and doer of outrage; but I received mercy, because I acted ignorantly, in unbelief. <sup>14</sup>And the grace of our Lord abounded beyond measure, with faith and love which is in Christ Jesus. <sup>15</sup>Faithful is the saying and worthy of all acceptation, "*Christ Jesus came into the world to save sinners;*" of whom I am first. <sup>16</sup>But for this cause I received mercy, that in me first Jesus Christ might show forth all His long suffering, for a pattern of those who should hereafter believe on Him unto life everlasting. <sup>17</sup>Now to the king eternal, immortal, invisible, the only God, be honour and glory unto the ages of ages. Amen.

<sup>18</sup>This charge I commit unto thee, son Timotheus, according to the former prophecies concerning thee; that in the strength thereof thou mayest fight the good fight, <sup>19</sup>holding faith and a good conscience, which some have cast away, and made shipwreck concerning the faith. <sup>20</sup>Among whom are Hymenæus and Alexander, whom I delivered over unto Satan that they might be taught by punishment not to blaspheme.

II. <sup>1</sup>I exhort, therefore, that first of all, supplications, prayers, intercessions, and thanksgivings be made for all men; <sup>2</sup>for kings and all that are in authority, that we may lead a quiet and peaceable life in all godliness and gravity. <sup>3</sup>For this is good and acceptable in the sight of God our Saviour, <sup>4</sup>who wills that all men should be saved, and should come to the knowledge of the truth. <sup>5</sup>For [over all] there is but one God, and one mediator between God and men, the man Jesus Christ, <sup>6</sup>who gave Himself a ransom for all men, to be testified in due time. <sup>7</sup>And of this testimony I was appointed herald and apostle (I speak the truth in Christ, I lie not), a teacher of the Gentiles, in faith and truth. <sup>8</sup>I desire, then, that in every place the men should offer up prayers, lifting up their hands in holiness, putting away anger and disputation. <sup>9</sup>Likewise also, that the women should come in seemly apparel, adorned with modesty and self-restraint; not in braided hair, or gold, or pearls, or costly garments, <sup>10</sup>but (as befits women professing godliness) with the ornament of good works. <sup>11</sup>Let women learn in silence, with entire submission. <sup>12</sup>But I permit not

a woman to teach, nor to claim authority over the man, but to keep silence. <sup>13</sup>(For Adam was first formed, then Eve. <sup>14</sup>And Adam was not deceived; but the woman was deceived, and became a transgressor.) <sup>15</sup>But women will be saved by the bearing of children; if they continue in faith and love and holiness, with self-restraint.

III. <sup>1</sup>Faithful is the saying, "*If a man seeks the office of a Bishop, he desires a good work.*" <sup>2</sup>A Bishop, then, must be free from reproach, the husband of one wife, sober, self-restrained, orderly, hospitable, skilled in teaching; <sup>3</sup>not given to wine or brawls, but gentle, peaceable, and liberal; <sup>4</sup>ruling his own household well, keeping his children in subjection with all gravity—<sup>5</sup>(but if a man knows not how to rule his own household, how can he take charge of the Church of God?)—<sup>6</sup>not a novice, lest he be blinded with pride and fall into the condemnation of the Devil. <sup>7</sup>Moreover, he ought to have a good reputation among those who are without the Church; lest he fall into reproach, and into a snare of the Devil.

<sup>8</sup>Likewise, the Deacons must be men of gravity, not double-tongued, not given to much wine, not greedy of gain, <sup>9</sup>holding the mystery of the faith in a pure conscience. <sup>10</sup>And let these also be first tried, and after trial be made Deacons, if they are found irreproachable. <sup>11</sup>Their wives, likewise, must be women of gravity, not slanderous, sober and faithful in all things. <sup>12</sup>Let the Deacons be husbands of one wife, fitly ruling their children and their own households. <sup>13</sup>For those who have well performed the office of a Deacon, gain for themselves a good position, and great boldness in the faith of Christ Jesus.

<sup>14</sup>These things I write to thee, although I hope to come to thee shortly; <sup>15</sup>but in order that (if I should be delayed) thou mayest know how to conduct thyself in the house of God (for such is the Church of the living God) as a pillar and main-stay of the truth. <sup>16</sup>And, without contradiction, great is the mystery of godliness—"God was manifested in the flesh, justified in the Spirit; beheld by angels, preached among the Gentiles; believed on in the world, received up in glory."



IV. <sup>1</sup> Now the Spirit declares expressly, that in after times some will depart from the faith, giving heed to seducing spirits, and teachings of dæmons, <sup>2</sup> speaking lies in hypocrisy, having their conscience seared; <sup>3</sup> hindering marriage, enjoining abstinence from meats, which God created to be received with thanksgiving by those who believe and have knowledge of the truth. <sup>4</sup> For all things created by God are good, and nothing is to be rejected, if it be received with thanksgiving. <sup>5</sup> For it is sanctified by the Word of God and prayer.

<sup>6</sup> In thus instructing the brethren, thou wilt be a good servant of Jesus Christ, nourishing thyself with the words of the faith and good doctrine which thou hast followed. <sup>7</sup> Reject the fables of profane and doting teachers, but train thyself for the contests of godliness. <sup>8</sup> For the training of the body is profitable for a little; but godliness is profitable for all things, having promise of the present life, and of the life to come. <sup>9</sup> Faithful is the saying, and worthy of all acceptance,—<sup>10</sup> *For to this end we endure labor and reproach, because we have set our hope on the living God, who is the Saviour of all mankind, specially of the faithful.*"

<sup>11</sup> These things enjoin and teach; <sup>12</sup> let no man despise thy youth, but make thyself a pattern of the faithful, in word, in life, in love, in faith, in purity. <sup>13</sup> Until I come, apply thyself to public reading, exhortation, and teaching. <sup>14</sup> Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the Presbytery. <sup>15</sup> Let these things be thy care; give thyself wholly to them; that thy improvement may be manifest to all men. <sup>16</sup> Give heed to thyself and to thy teaching; continue steadfast therein. For in so doing, thou shalt save both thyself and thy hearers.

V. <sup>1</sup> Rebuke not an aged man, but exhort him as thou wouldest a father; treat young men as brothers; <sup>2</sup> the aged women as mothers; the young as sisters, in all purity.

<sup>3</sup> Pay due regard to the widows who are friendless in their widowhood. <sup>4</sup> But if any widow has children or grand-children, let them learn to shew their godliness first towards their own household, and to requite their parents;

for this is acceptable in the sight of God. <sup>5</sup> The widow who is friendless and desolate in her widowhood, sets her hope on God, and continues in supplications and prayers night and day; <sup>6</sup> but she who lives in wantonness is dead while she lives; <sup>7</sup> and hereof do thou admonish them, that they may be irreproachable. <sup>8</sup> But if any man provide not for his own, and especially for his kindred, he has denied the faith, and is worse than an unbeliever.

<sup>9</sup> A widow, to be placed on the list, must be not less than sixty years of age, having been the wife of one husband; <sup>10</sup> she must be well reported of for her good deeds, as one who has brought up children, received strangers with hospitality, washed the feet of Christ's people, relieved the distressed, and diligently followed every good work. <sup>11</sup> But younger widows reject; for when they have become wanton against Christ, they desire to marry; <sup>12</sup> and thereby incur condemnation, because they have broken their former promise. <sup>13</sup> Moreover, they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which ought not to be spoken. <sup>14</sup> I wish therefore that younger widows should marry, bear children, rule their households, and give no occasion to the adversary for reproach. <sup>15</sup> For already some of them have gone astray after Satan.

<sup>16</sup> If there are widows dependent on any believer (whether man or woman), let those on whom they depend relieve them, and let not the Church be burdened with them; that it may relieve the widows who are destitute.

<sup>17</sup> Let the Presbyters who perform their office well be counted worthy of a twofold honor, especially those who labor in speaking and teaching. <sup>18</sup> For the Scripture saith, *"Thou shalt not muzzle the ox that treadeth out the corn;"* and *"the laborer is worthy of his hire."*

<sup>19</sup> Against a Presbyter receive no accusation except on the testimony of two or three witnesses. <sup>20</sup> Rebuke the offenders in the presence of all, that others also may fear. <sup>21</sup> I adjure thee, before God and Christ Jesus and the chosen angels, that thou observe these things without prejudice against any man, and do nothing out of partiality.

<sup>22</sup> Lay hands hastily on no man, nor make thyself a



partaker in the sins committed by another. Keep thyself pure.

<sup>23</sup> Drink no longer water only, but use a little wine, for the sake of the stomach, and thy frequent maladies.

<sup>24</sup> [In thy decisions remember that] the sins of some men are manifest before-hand, and lead the way to their condemnation; but the sins of others are not seen till afterwards. Likewise, also, the good deeds of some men are conspicuous; and those which they conceal can not be kept hidden.

VI <sup>1</sup> Let those who are under the yoke as bondsmen, esteem their masters worthy of all honor, lest reproach be brought upon the name of God and His doctrine. <sup>2</sup> And let those whose masters are believers, not despise them, because they are brethren, but serve them with the more subjection, because they who claim the benefit are believing and beloved. Thus teach thou, and exhort.

<sup>3</sup> If any man teach falsely, and consent not to the sound words of our Lord Jesus Christ, and to the godly doctrine, <sup>4</sup> he is blinded with pride, and understands nothing, but is filled with a sickly appetite for disputations and contentions about words, whence arise envy, strife, reproaches, evil suspicions, <sup>5</sup> violent collisions of men whose mind is corrupted, and who are destitute of the truth; who think that godliness is a gainful trade. <sup>6</sup> But godliness with contentment is truly gainful; <sup>7</sup> for we brought nothing into the world, and it is certain we can carry nothing out; <sup>8</sup> but having food and shelter, let us be therewith content. <sup>9</sup> They who seek for riches fall into temptations and snares, and many foolish and hurtful desires, which drown men in ruin and destruction. <sup>10</sup> For the love of money is a root of all evils; and some, through coveting it, have been led astray from the faith, and pierced themselves through with many sorrows.

<sup>11</sup> But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, steadfastness, meekness. <sup>12</sup> Fight the good fight of faith, lay hold on eternal life, to which thou wast called, and didst confess the good confession before many witnesses. <sup>13</sup> I charge thee in the presence of God who gives life to all things, and Christ Jesus who bore testimony under Pontius Pilate to the good

confession, <sup>14</sup> that thou keep that which thou art commanded, spotlessly and irreproachably, until the appearing of our Lord Jesus Christ; <sup>15</sup> which shall in due time be made manifest by the blessed and only Potentate, the King of kings, and Lord of lords; <sup>16</sup> who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.

<sup>17</sup> Charge those who are rich in this present world, not to be high-minded, nor to trust in uncertain riches, but in God, who provides all things richly for our use. <sup>18</sup> Charge them to practice benevolence, to be rich in good works, to be bountiful and generous, <sup>19</sup> and thus to store up for themselves a good foundation for the time to come, that they may lay hold on eternal life.

<sup>20</sup> O Timotheus, guard the treasure which is committed to thy trust, and avoid the profane babblings and antitheses of the falsely-named "Knowledge;" <sup>21</sup> which some professing, have erred concerning the faith.

Grace be with thee.

## THE SECOND EPISTLE.

[<sup>1</sup> PAUL, AN APOSTLE OF JESUS CHRIST BY THE WILL OF GOD—sent forth to proclaim the promise of the life which is in Christ Jesus—<sup>2</sup> TO TIMOTHEUS MY BELOVED SON.

Grace, Mercy, and Peace from God our Father, and Christ Jesus our Lord.

<sup>3</sup> I thank God (whom I worship, as did my forefathers, with a pure conscience) whenever I make mention of thee, as I do continually, in my prayers night and day. <sup>4</sup> And I long to see thee, remembering thy [parting] tears, that I might be filled with joy. <sup>5</sup> For I have been reminded of thy undissembled faith, which dwelt first in thy grandmother Lois and thy mother Eunice, and (I am persuaded) dwells in thee also. <sup>6</sup> Wherefore I call thee to remembrance, that thou mayest stir up the gift of God, which is in thee by the



laying on of my hands. <sup>7</sup>For God gave us not the spirit of cowardice, but a spirit of power and love and self-restraint. <sup>8</sup>Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner: but share the affliction of them who publish the Glad-tidings, according to the power of God. <sup>9</sup>For He saved us, and called us with a holy calling, not dealing with us according to our own works, but according to His own purpose and grace, which was bestowed upon us in Christ Jesus before the times of old, <sup>10</sup>but is now made manifest by the appearing of our Saviour Jesus Christ, who has put an end to death, and brought life and immortality from darkness into light; and this He has done by the Glad-tidings, <sup>11</sup>whereunto I was appointed herald and apostle, and teacher of the Gentiles. <sup>12</sup>Which also is the cause of these sufferings that I now endure; nevertheless I am not ashamed; for I know in whom I have trusted, and I am persuaded that He is able to guard the treasure which I have committed to Him, even unto that day.

<sup>13</sup>Hold fast the pattern of sound words which thou hast heard from me, in the faith and love which is in Christ Jesus. <sup>14</sup>That goodly treasure which is committed to thy charge, guard by the Holy Spirit who dwelleth in us.

<sup>15</sup>Thou already knowest that I was abandoned by all the Asiatics, among whom are Phygellus and Hermogenes.

<sup>16</sup>The Lord give mercy to the house of Onesiphorus; for he often refreshed me, and was not ashamed of my chain; <sup>17</sup>but when he was in Rome, sought me out very diligently and found me. <sup>18</sup>The Lord grant unto him that he may find mercy from the Lord in that day. And all his services at Ephesus, thou knowest better than I.

II. <sup>1</sup>Thou, therefore, my son, strengthen thy heart with the grace that is in Christ Jesus. <sup>2</sup>And those things which thou hast heard from me attested by many witnesses, deliver into the keeping of faithful men, who shall be able to teach others in their turn.

<sup>3</sup>Take thy share in suffering, as a good soldier of Jesus Christ. <sup>4</sup>The soldier when on service abstains from entangling himself in the business of life, that he may please his commander. <sup>5</sup>And again, the wrestler does not win the

crown, unless he wrestles lawfully. <sup>6</sup>The husbandman who toils must share the fruits of the ground before the idler. <sup>7</sup>Consider what I say; for the Lord will give thee understanding in all things. <sup>8</sup>Remember that Jesus Christ, of the seed of David, is raised from the dead, according to the Glad-tidings which I proclaim. <sup>9</sup>Wherein I suffer affliction even unto chains, as a malefactor; nevertheless the Word of God is bound by no chains. <sup>10</sup>Wherefore I endure all for the sake of the chosen, that they also may obtain the salvation which is in Christ Jesus, with glory everlasting. <sup>11</sup>Faithful is the saying, "*For if we have died with Him, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He will also deny us; if we be faithless, yet He abideth faithful; He can not deny Himself.*"

<sup>14</sup>Call men to remembrance of these things, and adjure them before the Lord not to contend about words, with no profitable end, but for the subversion of the hearers. <sup>15</sup>Be diligent to present thyself unto God as one proved trustworthy by trial, a workman not to be ashamed, declaring the word of truth without distortion. <sup>16</sup>But avoid the discussions of of profane babblers; for they will go farther and farther in ungodliness, <sup>17</sup>and their word will eat like a cancer. Among whom are Hymenæus and Philetus; <sup>18</sup>who concerning the truth have erred, for they say that the resurrection is past already, and overthrow the faith of some.

<sup>19</sup>Nevertheless the firm foundation of God stands unshaken, having this seal, "*The Lord knew them that were His*" and "*Let every one that nameth the name of the Lord depart from iniquity.*" <sup>20</sup>But in a great house there are not only vessels of gold and silver, but also of wood and clay; and some for honour, others for dishonour. <sup>21</sup>If a man therefore purify himself from these, he shall be a vessel for honour, sanctified and fitted for the Master's use, being prepared for every good work.

<sup>22</sup>Flee the lusts of youth; and follow righteousness, faith, love, and peace with those who call on the Lord out of a pure heart; <sup>23</sup>but shun the disputations of the foolish and ignorant, knowing that they breed strife; <sup>24</sup>and the bondsmen of the Lord Jesus ought not to strive, but to be gentle



towards all, skilful in teaching, patient of wrong, <sup>25</sup>instructing opponents with meekness; if God perchance may give them repentance, that they may attain the knowledge of the truth, <sup>26</sup>and may escape, restored to soberness, out of the snare of the Devil, by whom they have been taken captive at his will.

III. <sup>1</sup>Know this, that in the last days evil times shall come. <sup>2</sup>For men shall be selfish, covetous, false boasters, haughty, blasphemous, disobedient to parents, ungrateful, unholy, <sup>3</sup>without natural affection, ruthless, calumnious, incontinent, merciless, haters of the good, <sup>4</sup>treacherous, headlong with passion, blinded with pride, lovers of pleasure rather than lovers of God; <sup>5</sup>having an outward form of godliness, but renouncing its power. From such turn away. <sup>6</sup>Of these are they who creep into houses, and lead captive silly women, laden with sin, led away by lusts of all kinds, <sup>7</sup>perpetually learning, yet never able to attain the knowledge of the truth. <sup>8</sup>And as Iannes and Iambres resisted Moses, so do these men resist the truth, being corrupt in mind, and worthless in all that concerns the faith. <sup>9</sup>But they shall not advance farther, for their folly shall be made openly manifest to all, as was that of Iannes and Iambres.

<sup>10</sup>But thou hast been the follower of my teaching and behaviour, my resolution, faith, patience, love, and steadfastness; <sup>11</sup>my persecutions and sufferings, such as befel me at Antioch Iconium, and Lystra. [Thou hast seen] what persecutions I endured; and out of them all the Lord delivered me. <sup>12</sup>Yea, and all who determine to live a godly life in Christ Jesus, will suffer persecution. <sup>13</sup>But wicked men and impostors will advance from bad to worse, deceiving and being deceived. <sup>14</sup>But do thou continue in that which was taught thee, and whereof thou wast persuaded; knowing who were thy teachers, <sup>15</sup>and remembering that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, by the faith which is in Christ Jesus. <sup>16</sup>All Scripture is inspired by God, and may profitably be used for teaching, for confutation, for correction, and for righteous discipline; <sup>17</sup>that the man of God may be fully prepared, and thoroughly furnished for every good work.

IV. <sup>1</sup>I adjure thee before God and Jesus Christ, who is about to judge the living and the dead—I adjure thee by His appearing and His kingdom—<sup>2</sup>proclaim the tidings, be urgent in season and out of season, convince, rebuke, exhort, with all forbearance and perseverance in teaching. <sup>3</sup>For a time will come when they will not endure the sound doctrine, but according to their own inclinations they will heap up for themselves teachers upon teachers, to please their itching ears. <sup>4</sup>And they will turn away their ears from the truth, and turn aside to fables.

<sup>5</sup>But thou in all things be sober, endure affliction, do the work of an Evangelist, accomplish thy ministration in full measure. <sup>6</sup>For I am now ready to be offered, and the time of my departure is at hand. <sup>7</sup>I have fought the good fight, I have finished my course, I have kept the faith. <sup>8</sup>Henceforth is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me in that day; and not to me only, but to all who love His appearing.

<sup>9</sup>Do thy utmost to come to me speedily; <sup>10</sup>for Demas has forsaken me, for love of this present world, and has departed to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia; <sup>11</sup>Luke alone is with me. Take Mark and bring him with thee, for his services are profitable to me; <sup>12</sup>But Tychicus I have sent to Ephesus. <sup>13</sup>When thou comest, bring with thee the case which I left at Troas with Carpus, and the books, but especially the parchments. <sup>14</sup>Alexander the brass-founder charged me with much evil in his declaration; the Lord reward him according to his works. <sup>15</sup>Be thou also on thy guard against him, for he has been a great opponent of my arguments. <sup>16</sup>When I was first heard in my defence no man stood by me, but all forsook me; (I pray that it be not laid to their charge.) <sup>17</sup>Nevertheless the Lord Jesus stood by me, and strengthened my heart, that by me the proclamation of the Glad-tidings might be accomplished in full measure, and that all the Gentiles might hear; and I was delivered out of the lion's mouth. <sup>18</sup>And the Lord shall deliver me from every evil, and shall preserve me unto His heavenly kingdom. To Him be glory unto the ages of ages. Amen.

<sup>19</sup>Salute Piscea and Aquila, and the household of Onesiphorus.



<sup>20</sup> Erastus remained at Corinth; but Trophimus I left sick at Miletus.

<sup>21</sup> Do thy utmost to come before winter.

There salute thee, Eubulus, and Pudens, and Linus, and Claudia, and all the brethren.

<sup>22</sup> The Lord Jesus Christ be with thy spirit. Grace be with you all.

Reprinted from "THE CHRISTIAN," a monthly paper issued at the Scriptural Tract Repository, Boston. Price, 60 cents per volume.

Scriptural Tract Repository,  
H. L. Hastings, 19 Lindall Street, Boston, Mass.

## PAUL'S EPISTLE TO TITUS.

A REVISED TRANSLATION.

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PAUL, A BONDSMAN OF GOD, AND AN APOSTLE OF JESUS CHRIST—sent forth to bring God's chosen to faith, and to the knowledge of the truth which is according to godliness, <sup>2</sup> with hope of eternal life, which God, who can not lie, promised before the times of old; <sup>3</sup> (but He made known His word in due season, in the message committed to my trust by the command of God our Saviour).—<sup>4</sup> to Titus, MY TRUE SON IN OUR COMMON FAITH. Grace and Peace from God our Father, and the Lord Jesus Christ our Saviour.

<sup>5</sup> This was the [very] cause why I left thee in Crete, that thou mightest farther correct what is deficient, and appoint Presbyters in every city, as I gave thee commission. <sup>6</sup> No man must be appointed a Presbyter but he who is without reproach, the husband of one wife, having believing children, who are not accused of riotous living, nor disobedient; <sup>7</sup> for a Bishop must be free from reproach, as being a steward of God; not self-willed, not easily provoked, not a lover of wine, not given to brawls, not greedy of gain; <sup>8</sup> but hospitable to strangers, a lover of good men, self-restrained, just, holy, continent; <sup>9</sup> holding fast the words which are faithful to our teaching, that he may be able both to exhort others in the sound doctrine, and to rebuke the gain-sayers.

<sup>10</sup> For there are many disobedient talkers and deceivers, specially they of the circumcision, <sup>11</sup> whose mouths need bit and bridle; for they subvert whole houses, by teaching evil, for the love of shameful gain. <sup>12</sup> It was said by one of themselves, a prophet of their own,—

"Always liars and beasts are the Cretans, and inwardly sluggish."

<sup>13</sup> This testimony is true. Wherefore rebuke them sharply, that they may be sound in faith, <sup>14</sup> and may no more give heed to Jewish fables, and precepts of men who turn away



from the truth. <sup>15</sup>To the pure all things are pure; but to the polluted and unbelieving nothing is pure, but both their understanding and their conscience is polluted. <sup>16</sup>They profess to know God, but by their works they deny Him, being abominable and disobedient, and worthless for any good work.

II. <sup>1</sup>But do thou speak conformably to the sound doctrine. <sup>2</sup>Exhort the aged men to be sober, grave, self-restrained, sound in faith, in love, in steadfastness. <sup>3</sup>Exhort the aged women, likewise, to let their deportment testify of holiness, to keep themselves from slander and from drunkenness, and to give good instruction; <sup>4</sup>that they may teach discretion to the younger women, leading them to be loving wives and loving mothers, <sup>5</sup>self-restrained, chaste, keepers at home, amiable and obedient to their husbands, lest reproach be brought upon the Word of God. <sup>6</sup>In like manner, do thou exhort the young men to self-restraint. <sup>7</sup>And show thyself in all things a pattern of good works; manifesting in thy teaching uncorruptness, gravity, <sup>8</sup>soundness of doctrine not to be condemned, that our adversaries may be shamed, having no evil to say against us. <sup>9</sup>Exhort bondsmen to obey their masters, and to strive to please them in all things, without gainsaying; <sup>10</sup>not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. <sup>11</sup>For the grace of God has been made manifest, bringing salvation to all mankind; <sup>12</sup>teaching us to deny ungodliness and earthly lusts, and to live temperately, justly, and godly in this present world; <sup>13</sup>looking for that blessed hope, the appearing of the glory of the great God, and our Saviour Jesus Christ; <sup>14</sup>who gave Himself for us, that He might redeem us from all iniquity, and purify us unto Himself, as "*a peculiar people*," zealous of good works. <sup>15</sup>These things speak, and exhort and rebuke with all authority. Let no man despise thee.

III. <sup>1</sup>Remind them to render submission to magistrates and authorities, to obey the Government, to perform every good work readily, <sup>2</sup>to speak evil of no man, to avoid strife, to act with forbearance, and to shew all meekness to all men. <sup>3</sup>For we ourselves also were formerly without understanding,

disobedient and led astray, enslaved to all kinds of lusts and pleasures, living in malice and in envy, hateful and hating one another. <sup>4</sup>But when God our Saviour made manifest His kindness and love of men, <sup>5</sup>He saved us, not through works of righteousness which we had done, but according to his own mercy, by the laver of regeneration, and the renewing of the Holy Spirit, <sup>6</sup>which He richly poured forth upon us, by Jesus Christ our Saviour; <sup>7</sup>that, being justified by His grace, we might become heirs, through hope, of life eternal. <sup>8</sup>Faithful is the saying, and these things I desire thee to affirm, "*Let them that have believed in God be careful to practice good works.*" These things are good and profitable to men: <sup>9</sup>but avoid foolish disputations, and genealogies, and strifes and contentions concerning the Law, for they are profitless and vain. <sup>10</sup>A sectarian, after two admonitions, reject, <sup>11</sup>knowing that such a man is perverted, and by his sins is self-condemned.

<sup>12</sup>When I send Artemas or Tychicus to thee, endeavour to come to me to Nicopolis; for there I have determined to winter. Forward Zenas the lawyer and Apollos on their journey zealously; that they may want for nothing. <sup>14</sup>And let our people also learn to practice good works, ministering to the necessities of others, that they may not be unfruitful.

<sup>15</sup>All that are with me salute thee. Salute those who love us in faith.

Grace be with you all.

Reprinted from "THE CHRISTIAN," a monthly paper issued at the Scriptural Tract Repository, BOSTON. Price, 60 cents per volume.





THE

EPISTLE TO THE HEBREWS.

AN AMENDED TRANSLATION.

BY HENRY CRAIK.

God, who, in many portions and in many ways, spake in ancient times, unto the fathers \* by the prophets, <sup>2</sup> Hath in these last days spoken unto us \* by the Son whom he hath appointed heir of all things, by whom also he made the worlds; <sup>3</sup> Who being the radiance of his glory, and the † impress of his substance, and upholding all things by the word of his power, when he had by himself made atonement for our sins, sat down on the right hand of the Majesty on high; <sup>4</sup> Being made so much superior to the angels, as he hath inherited a more excellent name than they.

<sup>5</sup> For unto which of the angels said he at any time, "Thou art my Son, this day have I begotten thee"? And again, "I will be to him a Father, and he shall be to me a Son"? <sup>6</sup> † And when he bringeth in again the first-begotten into the habitable earth, he saith, "And let all the angels of God worship him." <sup>7</sup> And of the angels he saith, "Who maketh his angels winds, and his ministers a flame of fire." <sup>8</sup> But unto the Son, "Thy throne O God, is for ever and ever: a scepter of uprightness is the scepter of thy kingdom." <sup>9</sup> Thou hast loved righteousness, and hated lawlessness; therefore God, thy God, hath anointed thee with the oil of gladness above thine associates." <sup>10</sup> And, "Thou, Lord, in the beginning didst

\* Or, in. † Or, exact impression. ‡ And when, on another occasion, he introduceth the first-begotten into the world, or, into the habitable earth.



## HEBREWS, II.

lay the foundation of the earth; and the heavens are the works of thine hands: <sup>11</sup> They shall perish; but thou remainest; and they all shall wax old as a garment; <sup>12</sup> And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

<sup>13</sup> But to which of the angels said he at any time, "Sit on my right hand, until I make thine enemies thy footstool?" <sup>14</sup> Are they not all ministering spirits, sent forth to render service on account of them who are about to inherit salvation?

## CHAPTER II.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should glide aside. <sup>2</sup> For if the word spoken by angels was stedfast, and every transgression and disobedience received a righteous recompense; <sup>3</sup> How shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; <sup>4</sup> God also bearing witness along with them, both with signs and wonders and divers miracles, and distributions of the Holy Ghost, according to his own will?

<sup>5</sup> For not unto angels hath he put in subjection the future habitable earth, whereof we speak. <sup>6</sup> But one in a certain place testified, saying, "What is man, that thou art mindful of him? or the son of man, that thou visitest him?" <sup>7</sup> Thou madest him a little lower than the angels; thou crownedst him with glory and honor: <sup>8</sup> Thou hast put all things in subjection under his feet." For in that he put all in subjection under him, he left nothing that is not put in subjection under him. But now we see not yet all things put in subjection under him. <sup>9</sup> || But we behold crowned with glory and honor, on account of his having suffered death, Jesus who was made a little lower than the angels, in order that he, by the grace of God, might

<sup>§</sup> Or, for a little. || Or, but we behold him who was made a little lower than the angels, in order that he, by the grace of God, might taste death for every one, even Jesus, crowned with glory and honor on account of his having suffered death.

## HEBREWS, III.

taste of death for every one. <sup>10</sup> For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to perfect the captain of their salvation through sufferings.

<sup>11</sup> For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, <sup>12</sup> Saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." <sup>13</sup> And again, "I will put my trust in him." And again, "Behold I and the children which God hath given me." <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might render powerless him that had the power of death, that is, the devil; <sup>15</sup> And deliver them who through fear of death were all their lifetime subject to bondage. <sup>16</sup> For verily he doth not lay hold on angels, but he layeth hold on the seed of Abraham. <sup>17</sup> Wherefore in all things it behoved him to be made like unto the brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. <sup>18</sup> For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

## CHAPTER III.

Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus; <sup>2</sup> Who is faithful to him that appointed him, as also Moses *was faithful* in all his house. <sup>3</sup> For he is counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. <sup>4</sup> For every house is builded by some one; but he that built all things *is* God. <sup>5</sup> And Moses verily *was* faithful in all his house, as a confidential servant, for a testimony of those things which were to be spoken; <sup>6</sup> But Christ as a son over his own house; whose house are we, if we hold the confidence and the rejoicing of the hope stedfast unto the end.

<sup>7</sup> Wherefore (as the Holy Ghost saith, "To-day if ye



## HEBREWS, IV.

will hear his voice, <sup>8</sup>Harden not your hearts, as in the provocation, during the day of temptation in the wilderness: <sup>9</sup>When your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup>Wherefore I was grieved with that generation, and said, They do always err in heart; and they have not known my ways. <sup>11</sup>So I swear in my wrath, \*They shall not enter into my rest.") <sup>12</sup>Take heed, brethren, lest there be in any one of you an evil heart of unbelief, in departing from the living God. <sup>13</sup>But exhort one another daily, while it is called To-day; lest any one of you be hardened through the deceitfulness of sin. <sup>14</sup>For we have been made †partakers of Christ, if we hold our first confidence stedfast unto the end;

<sup>15</sup>While it is said, "To-day if ye will hear his voice, harden not your hearts, as in the provocation." <sup>16</sup>Who then were they that, when they had heard, did provoke? Why, indeed, were they not all that came out of Egypt by Moses? <sup>17</sup>And with whom was he grieved forty years? *was it not with them that had sinned, whose carcases fell in the wilderness?* <sup>18</sup>And to whom swore he that they should not enter into his rest, but to them that were disobedient? <sup>19</sup>So we see that they could not enter in because of unbelief.

## CHAPTER IV.

Let us therefore fear, lest, a promise being left of entering into his rest, any one of you should seem to come short of it. <sup>2</sup>For unto us also glad tidings have been announced even as unto them: but the word which they heard did not profit them, not having been mixed with faith in them that heard *it*. <sup>3</sup>For we which have believed ‡do enter into the rest; as he said, "So I swear in my wrath, \*they shall not enter into my rest:" §although the works were finished from the foundation of the world. <sup>4</sup>For he spake in a certain place of the seventh day on this wise, "And God did rest the seventh day from all his works." <sup>5</sup>And in this place again, \* "They shall not enter into my rest."

\* Or, if they shall enter into my rest. † Or, associates. ‡ Or, are entering. § Or, that is to say, rest from the works which were finished when the world was founded.

## HEBREWS, V.

<sup>6</sup>Seeing therefore it remaineth that some must enter into it, and they to whom the glad tidings were formerly announced entered not in because of disobedience:

(<sup>7</sup>Again, he limiteth a certain day, saying, ‡ by David, "To-day," after so long a time; as it is said, "To-day if ye will hear his voice, harden not your hearts." <sup>8</sup>For if Joshua had given them rest, then would he not afterwards have spoken of another day). <sup>9</sup>There remaineth therefore a sabbath-rest to the people of God. <sup>10</sup>For he that is entered into his rest, he also hath rested from his own works, as God *did* from his.

<sup>11</sup>Let us, therefore, earnestly endeavor to enter into that rest, lest any man fall after the same example of disobedience. <sup>12</sup>For the word of God *is* living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. <sup>13</sup>Neither is there any creature that is not manifest in his sight: but all things *are* naked and exposed before the eyes of him with whom we have to do.

<sup>14</sup>Seeing then that we have a great high priest, that is passed through the heavens, Jesus the Son of God, let us hold fast the confession. <sup>15</sup>For we have not an high priest who is unable to sympathize with our infirmities; but one who has been in all points tempted like as we are, yet without sin. <sup>16</sup>Let us therefore come with confidence unto the throne of grace, that we may obtain §mercy, and find grace to help in time of need.

## CHAPTER V.

For every high priest taken from among men is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup>Being able to deal gently with the ignorant and erring; inasmuch as he himself also is compassed with infirmity. <sup>3</sup>And by reason hereof he ought, as for the people, so also for himself, to offer for sins. <sup>4</sup>And no one taketh this honor

‡ Or, in. § Or, pity, or, compassion.



## HEBREWS, VI.

unto himself, but one called of God, as Aaron. <sup>6</sup> So also Christ glorified not himself to be made an high priest; but he that said unto him, "Thou art my Son, to-day have I begotten thee." <sup>6</sup> As he saith also in another place, "Thou art a priest for ever according to the order of Melchisedec."

<sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him <sup>\*</sup> from death, and was delivered from his fear; <sup>8</sup> Though he was the Son, yet learned he obedience by the things which he suffered; <sup>9</sup> And being perfected, he became the author of eternal salvation unto all them that obey him; <sup>10</sup> † Declared by God an high priest after the order of Melchisedec.

<sup>11</sup> Of whom we have many things to say, and difficult of explanation, seeing ye are dull of hearing. <sup>12</sup> For when, for the time, ye ought to be teachers, ye have need that one teach you again what are the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. <sup>13</sup> For every one that useth milk is unskillful in the word of righteousness: for he is a babe. <sup>14</sup> But the solid food belongeth to those that are perfect, *even* those who by reason of use have their senses exercised to discern both good and evil.

## CHAPTER VI.

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, <sup>2</sup> Of the † doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. <sup>3</sup> And this will we do, if God permit. <sup>4</sup> For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> And have tasted the good word of God, and the powers of the age to come, <sup>6</sup> And yet have fallen away, to renew them again unto

<sup>\*</sup>Or, out of death. †Or, addressed. ‡Or, the baptisms of instruction and of laying on of hands.

## HEBREWS, VII.

repentance; seeing they are crucifying to themselves the Son of God afresh, and putting *him* to an open shame.

<sup>7</sup> For land which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them for whom also it is cultivated, receiveth blessing from God: <sup>8</sup> But if it bear thorns and briars it *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

<sup>9</sup> But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. <sup>10</sup> For God *is* not unrighteous to forget your work and labor of love, which ye have showed towards his name, in that ye have rendered service to the saints, and are still rendering it.

<sup>11</sup> And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: <sup>12</sup> That ye be not slothful, but imitators of them who through faith and patience inherit the promises. <sup>13</sup> For when God made promise to Abraham, because he could swear by no greater, he sware by himself, <sup>14</sup> Saying, "Surely blessing I will bless thee, and multiplying I will multiply thee." <sup>15</sup> And so, after he had patiently endured, he obtained the promise. <sup>16</sup> For men verily swear by the greater: and the oath for confirmation *is* to them an end of all controversy.

<sup>17</sup> Wherein God, being exceedingly desirous to shew unto the heirs of the promise the immutability of his counsel, interposed by an oath: <sup>18</sup> That by two immutable things, in which *it was* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us; <sup>19</sup> Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; <sup>20</sup> Whither as forerunner Jesus is for us entered, having been made an high priest for ever after the order of Melchisedec.

## CHAPTER VII.

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup> To whom also



## HEBREWS, VII.

Abraham gave a tenth part of all; first being, by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace; <sup>3</sup> Without father, without mother, without genealogy, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest for ever.

<sup>4</sup> Now consider how great this one *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. <sup>5</sup> And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they have come out of the loins of Abraham: <sup>6</sup> But he whose genealogy is not counted from them received tithes of Abraham, and blessed him that had the promises. <sup>7</sup> And beyond all controversy the inferior is blessed of the superior.

<sup>8</sup> And here men that die receive tithes; but there one, of whom it is testified that he liveth. <sup>9</sup> And as I may so say, Levi also, who receiveth tithes, payed tithes through Abraham. <sup>10</sup> For he was yet in the loins of his father, when Melchisedec met him.

<sup>11</sup> If therefore perfection were by the Levitical priesthood, (for in dependence upon it the people received the law), what further need *was there* that another priest should rise according to the order of Melchisedec, and not be called according to the order of Aaron? <sup>12</sup> For the priesthood being changed, there is made of necessity a change also of the law. <sup>13</sup> For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. <sup>14</sup> For *it is* evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

<sup>15</sup> And still more evident is it, since according to the likeness of Melchisedec there hath arisen another priest, <sup>16</sup> Who is made, not according to the law of a carnal commandment, but according to the power of an endless life. <sup>17</sup> For he testifieth, "Thou *art* a priest forever according to the order of Melchisedec." <sup>18</sup> For there is, on the one hand, a disannulling of the commandment

## HEBREWS, VIII.

that went before, by reason of its weakness and unprofitableness. <sup>19</sup> (For the law perfected nothing); and, on the other hand, there is the introduction of a better hope, by which we draw nigh unto God. <sup>20</sup> And inasmuch as not without an oath *he was made priest*: <sup>21</sup> (For those indeed are made priests without an oath; but this with an oath by him that said unto him, "The Lord sware and will not repent, Thou *art* a priest for ever according to the order of Melchisedec".) <sup>22</sup> By so much has Jesus become surety of a better covenant.

<sup>23</sup> And those priests, indeed, are many, because of not being suffered to continue by reason of death: <sup>24</sup> But this one, because he continueth ever, hath his priesthood untransferable. <sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God through him, seeing he ever liveth to make intercession for them.

<sup>26</sup> For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup> Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this he did once for all, when he offered up himself. <sup>28</sup> For the law constituteth men high priests which have infirmity; but the word of the oath, which was since the law, *constituteth* the Son, who is perfected for evermore.

## CHAPTER VIII.

Now of the things of which we are speaking, this is the crowning point: We have such an high priest, who hath sat down on the right hand of the throne of the Majesty in the heavens; <sup>2</sup> A minister of the Holiest, and of the true tabernacle, which the Lord pitched, and not man.

<sup>3</sup> For every high priest is appointed to offer gifts and sacrifices: wherefore *it is* of necessity that this one have somewhat also to offer. <sup>4</sup> For if he were on earth he could not be a priest, seeing that those who offer the gifts according to the law are the priests: <sup>5</sup> Who \* worship in the copy and shadow of the heavenly things, as Moses was admonished of God when he was about to construct the

\* Or, perform service.



## HEBREWS, IX.

tabernacle: for, "See," saith he, "*that thou make all things according to the model shewed to thee in the mount.*"

<sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which hath been established upon better promises.

<sup>7</sup> For if that first *covenant* had been faultless, then should no place have been sought for the second. <sup>8</sup> For finding fault *with it*, he saith to them: "Behold, the days come, saith the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah: <sup>9</sup> Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

<sup>10</sup> For this *is* the covenant that I will establish with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: <sup>11</sup> And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. <sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

<sup>13</sup> In that he saith a new *covenant*, he hath made the first old; now that which hath become old and is advancing in age, is near to dissolution.

## CHAPTER IX.

Then verily the first *covenant* had also ordinances of divine † worship, and the worldly sanctuary. <sup>2</sup> For there was a tabernacle prepared; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the Holy place. <sup>3</sup> And after the second veil, the tabernacle which is called the Holiest. <sup>4</sup> Having the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had the manna, and Aaron's rod that budded, and the tables of the covenant; <sup>5</sup> And over it the cherubim of glory

† Or, him that performeth service.

10

## HEBREWS, IX.

overshadowing the mercy-seat; of which we can not now speak particularly.

<sup>6</sup> Now these things having been thus prepared, into the first tabernacle the priests enter continually, accomplishing the \* acts of worship. <sup>7</sup> But into the second *entereth* the high priest alone once every year, not without blood, which he offereth for himself, and for the errors of the people: <sup>8</sup> The Holy Ghost this signifying, that the way into the Holiest was not yet made manifest, as long as the first tabernacle kept *its* standing; <sup>9</sup> Which hath been a figure unto the present time in which are offered both gifts and sacrifices, that can not perfect † the worshiper, as pertaining to the conscience; <sup>10</sup> Being imposed (together with meats and drinks and divers washings—carnal ordinances) only until the time of reformation.

<sup>11</sup> But Christ being come an high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; <sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once for all into the Holiest, having obtained eternal redemption. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the defiled, sanctifieth to the cleansing of the flesh; <sup>14</sup> How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, cleanse your conscience from dead works to † worship the living God? <sup>15</sup> And for this cause he is the mediator of a new covenant, that by means of death, for the redemption of the transgressions under the first covenant, they which are called might receive the promise of the eternal inheritance.

<sup>16</sup> (For where a testament *is*, there must also of necessity be brought in the death of the testator. <sup>17</sup> For a testament *is* valid after men are dead: otherwise it is of no force at all while the testator liveth.)

<sup>18</sup> Whereupon neither the first *covenant* was consecrated without blood. <sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>20</sup> saying, "This is the blood of the covenant which

\* Or, service. † Or, him that performeth the service. ‡ Or, serve.



## HEBREWS, X.

God hath enjoined unto you.” <sup>21</sup> Moreover he sprinkled with the blood both the tabernacle, and all the vessels of the ministry. <sup>22</sup> And almost all things are by the law cleansed with blood; and without shedding of blood no remission takes place.

<sup>23</sup> *It was therefore necessary that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.* <sup>24</sup> For Christ is not entered into the holy places made with hands, formed after the models of the true; but into heaven itself, now to appear in the presence of God for us: <sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the Holiest every year with blood not his own; <sup>26</sup> For then must he often have suffered since the foundation of the world: but now once for all, in the conclusion of the ages, hath he been manifested to put away sin by the sacrifice of himself. <sup>7</sup> And as it is reserved for men once to die, and after that, judgment: <sup>28</sup> So Christ, having been once offered to bear the sins of many, shall make his appearance a second time, without sin, for the salvation of them that wait for him.

## CHAPTER X.

For the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices which they offer year by year, make the comers thereunto perfect forever. <sup>2</sup> For then would they not have ceased to be offered, on account of the \* worshippers, once cleansed, having no more conscience of sin? <sup>3</sup> But in those *sacrifices there is* a remembrance again made of sins year by year.

<sup>4</sup> For *it is* not possible that the blood of bulls and of goats should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith, “Sacrifice and offering thou wouldst not, but a body hast thou prepared me: <sup>6</sup> In burnt offerings and *sacrifices* for sin thou hast had no pleasure. <sup>7</sup> Then said I, Lo, I come (in the roll of the book it is written of me,) to do thy will, O God.” <sup>8</sup> Above when he said, “sacrifice and offering and burnt offerings and

\* Or, those that perform the service.

## HEBREWS, X.

*sacrifices* for sin thou wouldst not, neither hadst pleasure therein; (which are offered by the law;”) <sup>9</sup> Then said he, “Lo, I come to do thy will, O God.” He taketh away the first, that he may establish the second. <sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

<sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> But this one, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> From henceforth expecting till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.

<sup>15</sup> *Whereof* the Holy Ghost also is a witness to us: for after that he had said before, <sup>16</sup> “This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts and in their minds will I write them;” <sup>17</sup> *Then he saith:* “And their sins and iniquities will I remember no more.” <sup>18</sup> Now where remission of these *is, there is* no more offering for sin.

<sup>19</sup> Having therefore, brethren, confidence to enter into the Holiest by the blood of Jesus, <sup>20</sup> By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; <sup>21</sup> And *having* an high priest over the house of God; <sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. <sup>23</sup> Let us hold fast the confession of the hope without wavering; (for he *is* faithful that promised;) <sup>24</sup> And let us consider one another to provoke unto love and to good works: <sup>25</sup> Not forsaking the assembling of ourselves together, as is the practice of some; but exhorting *one another:* and so much the more, as ye see the day approaching.

<sup>26</sup> For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, <sup>27</sup> But a certain fearful looking for of judgment and fiery indignation, which is about to devour the adversaries. <sup>28</sup> Any one despising Moses’ law dies without mercy under two or three witnesses: <sup>29</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who



## HEBREWS, XI.

hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, a common thing, and hath done despite unto the Spirit of grace? <sup>30</sup> For we know him that hath said, "Vengeance *belongeth* unto me, I will recompense, saith the Lord." And again, "the Lord shall vindicate his people." <sup>31</sup> *It is* a fearful thing to fall into the hands of the living God.

<sup>32</sup> But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of afflictions; <sup>33</sup> Partly, whilst ye were made a gazingstock both by reproaches and tribulations; and partly, whilst ye became companions of them that were so used. <sup>34</sup> For ye sympathized with *†* my bonds, and took joyfully the spoiling of your goods, knowing that ye have for yourselves in heaven a better and an enduring possession. <sup>35</sup> Cast not away therefore your confidence, which hath great recompense of reward.

<sup>36</sup> For ye have need of patience, that, after ye have done the will of God, ye might obtain the promise. <sup>37</sup> For yet a little while, and he that shall come will come, and will not tarry. <sup>38</sup> Now the just shall live by faith; but if he draw back, my soul shall have no pleasure in him. <sup>39</sup> But we are not of those that draw back unto perdition; but of those that believe to the saving of the soul.

## CHAPTER XI.

Now faith is the \* substance of things hoped for, the evidence of things not seen. <sup>2</sup> For by it the elders were commended.

<sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear.

<sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, on account of which he was commended as being righteous, God himself commending his gifts: and by it he being dead yet speaketh.

<sup>5</sup> By faith Enoch was translated that he should not see death; "And he was not found because God translated

<sup>†</sup> Some copies read, with those in bonds.

\* Or, firm persuasion of things hoped for, the conviction of things not seen.

## HEBREWS, XI.

him:" for before his translation he is commended as having pleased God. <sup>6</sup> But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and that he becomes a rewarder of them that diligently seek him.

<sup>7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house: by the which he condemned the world, and became possessor of the righteousness which is by faith.

<sup>8</sup> By faith Abraham, when he was called to go out into a place which he was about to receive for an inheritance, obeyed; and he went out, not knowing whither he was going. <sup>9</sup> By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup> For he looked for the city which hath the foundations, whose builder and maker *is* God. <sup>11</sup> By faith also Sara herself received strength to conceive seed, even when she was past age, because she judged him faithful who had promised. <sup>12</sup> Therefore also were begotten of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say such things declare plainly that they are seeking a country. <sup>15</sup> And truly, if they had been mindful of that *country* from whence they came out, they might have had an opportunity to return. <sup>16</sup> But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

<sup>17</sup> By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises was in the act of offering up the only begotten son, <sup>18</sup> Of whom it was said, "That in Isaac shall thy seed be called." <sup>19</sup> Accounting that God *was* able to raise up, even from the dead; from whence also he obtained him in a figure.

<sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup> By faith Jacob, when he was dying,



## HEBREWS, XI.

blessed each of the sons of Joseph; and worshiped, *leaning* upon the top of his staff.

<sup>22</sup> By faith Joseph, when he was dying, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

<sup>23</sup> By faith Moses, when he was born, was hid three months of his parents, because they saw that the child was comely; and they were not afraid of the king's commandment. <sup>24</sup> By faith Moses, when he was arrived at manhood refused to be called the son of Pharaoh's daughter; <sup>25</sup> Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; <sup>26</sup> Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he looked onwards to the recompense. <sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. <sup>28</sup> By faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

<sup>29</sup> By faith they passed through the Red Sea, as through dry *land*: which the Egyptians attempting to do were swallowed up.

<sup>30</sup> By faith the walls of Jericho fell down, after they had been compassed about seven days.

<sup>31</sup> By faith the harlot Rahab perished not with them that were disobedient, when she had received the spies with peace.

<sup>32</sup> And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: <sup>33</sup> Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight armies of aliens. <sup>35</sup> Women received their dead raised to life again: and others were tortured, not accepting the deliverance; that they might obtain a better resurrection. <sup>36</sup> And others had trial of mockings, and scourgings, yea, moreover of bonds and imprisonment: <sup>37</sup> They were stoned, they were sawn asunder, were tempted, were slain with the sword: they

## HEBREWS, XII.

wandered about in sheepskins and goatskins; being destitute, afflicted, maltreated; <sup>38</sup> (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

<sup>39</sup> And these all, having been commended through faith, obtained not the promise: <sup>40</sup> God having provided some better thing for us, that they without us should not be perfected.

## CHAPTER XII.

Wherefore seeing we are compassed about with so great a cloud of witnesses, having laid aside every weight and the sin which doth so easily beset us, let us also run with patience the race that is set before us, <sup>2</sup> Looking away unto Jesus the author and finisher of faith; who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God. <sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your souls.

<sup>4</sup> Ye have not yet resisted unto blood, striving against sin. <sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto sons, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>6</sup> For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." <sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? <sup>8</sup> But if ye be without chastening, whereof all have been partakers, then are ye bastards, and not sons.

<sup>9</sup> Furthermore we have had the fathers of our flesh as chastisers, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live? <sup>10</sup> For they verily for a few days used to chasten us as they thought fit; but he for *our* profit, that *we* might be partakers of his holiness. <sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which have been exercised thereby.

<sup>12</sup> Wherefore lift up the hands which hang down, and the feeble knees; <sup>13</sup> And make straight paths for your

<sup>1</sup> Or, pattern and rewarder.



## HEBREWS, XII.

feet, lest that which is lame be wrenched out of its place; but let it rather be healed. <sup>14</sup> Follow peace with all *men*, and holiness, without which no one shall see the Lord: <sup>15</sup> Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; <sup>16</sup> Lest there *be* any fornicator, or profane person, as Esau, who for one morsel sold his birthright. <sup>17</sup> For ye know how that afterward when he wished to inherit the blessing, he was rejected: for he found no place for a change of mind *in his father*, though he sought it carefully with tears.

<sup>18</sup> For ye are not come unto the mount that could be touched, and that burned with fire, and blackness, and darkness, and tempest, <sup>19</sup> And to the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that not another word should be added to them: <sup>20</sup> (For they endured not that which was commanded, "And if a beast touch the mountain, it shall be stoned:") <sup>21</sup> And so terrible was the sight, *that* Moses said, "I exceedingly fear and quake": <sup>22</sup> But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>23</sup> To the general assembly and church of the firstborn ones, enrolled in heaven, and to the Judge who is the God of all, and to the spirits of just men perfected, <sup>24</sup> And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than Abel.

<sup>25</sup> See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven: <sup>26</sup> Whose voice then shook the earth: but now he hath promised, saying, "Yet once more I shake not the earth only, but also the heaven." <sup>27</sup> Now that *word*, "Yet once more," signifieth the removing of the things shaken, as of things that have been made, that those things which are not shaken may remain. <sup>28</sup> Wherefore we receiving a kingdom which can not be shaken, let us hold fast grace, whereby we may worship God acceptably with reverence and godly fear: <sup>29</sup> For our God *is* a consuming fire.

† Or, serve.

## HEBREWS XIII.

### CHAPTER XIII.

Let brotherly love continue. <sup>2</sup> Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. <sup>3</sup> Remember them that are in bonds, as bound with them; *and* them which are maltreated, as being yourselves also in the body.

<sup>4</sup> Let marriage be honored among all, and the bed be undefiled; but whoremongers and adulterers God will judge.

<sup>5</sup> Let *your* disposition be without covetousness; *and* be content with your present circumstances: for he himself hath said, "I will never leave thee nor forsake thee."

<sup>6</sup> So that we may boldly say, "The Lord *is* my helper, and I will not fear what man shall do unto me."

<sup>7</sup> Remember your leaders who spoke unto you the word of God; and, attentively considering the issue of their conduct, imitate their faith. <sup>8</sup> Jesus Christ is the same yesterday, and to-day, and forever. <sup>9</sup> Be not carried away with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have walked in them. <sup>10</sup> We have an altar, whereof they have no right to eat who || worship in the tabernacle.

<sup>11</sup> For the bodies of those animals, whose blood is brought into the Holiest by the high priest for sin, are burned without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. <sup>13</sup> Let us go forth therefore unto him without the camp, bearing his reproach. <sup>14</sup> For here have we no continuing city, but we are seeking the one to come. <sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of lips confessing unto his name.

<sup>16</sup> But to do good and to communicate, forget not: for with such sacrifices God is well pleased. <sup>17</sup> Obey your leaders, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *were* unprofitable

§ Or, let thee go. || Or, serve in.



# HEBREWS, XIII.

for you. <sup>18</sup> Pray for us: for we trust we have a good conscience, in all things willing to conduct ourselves honorably. <sup>19</sup> But I the more earnestly beseech *you* to do this, that I may be restored to you the sooner.

<sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the everlasting covenant, <sup>21</sup> Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

<sup>22</sup> And I beseech you, brethren, bear with the word of exhortation: for I have written a letter unto you in few words.

<sup>23</sup> Know ye that *our* brother Timothy is \* set at liberty; with whom, if he come shortly, I will see you. <sup>24</sup> Salute all your leaders, and all the saints. They of Italy salute you.

<sup>25</sup> Grace *be* with you all. Amen.

\* Or, sent away.

FROM THE LONDON EDITION.

Reprinted from THE CHRISTIAN, a monthly paper published by H. L. HASTINGS, at The Scriptural Tract Repository, 19 Lindall St., Boston, Mass. Price, 60 cts. per year.

Scriptural Tract Repository.

H. L. Hastings, 19 Lindall Street, Boston, Mass.

# Scripture Translations, No. 1.

## THE BOOK OF REVELATION,

TRANSLATED FROM THE ANCIENT GREEK TEXT,

SO THAT THERE IS NOT A SINGLE WORD WHICH IS NOT GUARANTEED BY MANUSCRIPT AUTHORITY OF AT LEAST TWELVE HUNDRED YEARS OLD; AND BY FAR THE GREATER PART IS VOUCHERED FOR BY MSS. OF FOURTEEN HUNDRED YEARS OLD.

BY SAMUEL P. TREGELLES, LL. D.

\* An asterisk (\*) is inserted wherever the ancient Greek Text differs from the modern, whether in omission, insertion, or change. A dash (—) is employed to mark the abrupt changes of construction found in the Greek. Words enclosed in brackets [ ] are those which rest on doubtful authority.

THE REVELATION OF JESUS CHRIST, which God gave unto him, to show unto his servants things which must come to pass speedily; and *which* he signified, having sent by his angel, unto his servant John: <sup>2</sup> who testified the word of God, and the testimony of Jesus Christ, \* what things soever he saw. <sup>3</sup> Blessed *is* he who readeth, and those who hear the words of the prophecy, and keep the things which are written therein: for the time *is* nigh.

<sup>4</sup> JOHN to the seven churches which are in Asia: Grace *be* unto you, and peace from him who is, and who was, and who is to come; and from the seven Spirits that \* *are* in the presence of his throne; <sup>5</sup> and from Jesus Christ,—the faithful Witness, the Firstborn \* of the dead, and the Prince of the kings of the earth.

Unto him that \*loveth us, and \*freed† us from our sins by his own blood,—<sup>6</sup> and he made \*for us \*a kingdom,—priests unto Him who is his God and Father; to him *be* glory and dominion for ever and ever. Amen.

<sup>7</sup> Behold, he cometh with clouds; and every eye shall see him, and those who pierced him: and all the tribes of the land shall wail at him. Even so. Amen.

\* \*And washed" is the reading of some authorities, but not of the most ancient MSS.



<sup>8</sup>“**I**† am the Alpha and the Omega”\*, saith the Lord\* God, who is, and who was, and who is to come, the Almighty.

<sup>9</sup>**I** John, \*your brother and fellow-partaker in the tribulation and \*kingdom and endurance\* in Jesus, was in the isle that is called Patmos because of the word of God and \*the testimony of Jesus\*<sup>10</sup> I was in the Spirit on the Lord’s day; and I heard behind me a great voice, as of a trumpet, saying\*, <sup>11</sup>“What thou seest, write in a book, and send unto the \*seven churches\*”; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

<sup>12</sup>And I turned to see the voice that \*was speaking with me. And being turned, I saw seven candlesticks of gold; <sup>13</sup>and in the midst of the \*candlesticks one like unto the Son of man, clothed with a garment reaching to the foot, and girt about at the breasts with a girdle of gold. <sup>14</sup>His head and *his* hairs were white as white wool, as snow; <sup>15</sup>and his eyes as a flame of fire; and his feet like unto fine brass glowing with fire, as in a furnace; <sup>16</sup>and his voice as the voice of many waters:—and having in his right hand seven stars:—and out of his mouth proceeding a sharp two-edged sword: and his countenance as the sun shineth in his strength.

<sup>17</sup>And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying\*, “Fear not; <sup>18</sup>**I** am the First and the Last, and **THE LIVING ONE**; and I was dead, and behold, I am living for ever and ever\*: and I have the keys of \*death and of hades. <sup>19</sup>Write, \*therefore, the things which thou sawest, and the things which are, and the things which are about to come to pass hereafter; <sup>20</sup>the mystery of the seven stars which thou sawest upon my right hand, and the seven candlesticks of gold. The seven stars are the angels of the seven churches: and the seven candlesticks \*are the seven churches.

II. “Unto the angel of the church \*who is \*in Ephesus write;

“These things saith he that holdeth the seven stars in his  
† The bold letter **I** indicates the emphatic pronoun, when instead of being included in the verb, it is separately expressed in the Greek.

right hand, he that walketh in the midst of the seven candlesticks of gold; <sup>2</sup>I know thy works, and \*labour, and thy endurance, and that thou canst not bear those who are evil: and thou triedst those who call themselves apostles, and are not, and foundest them liars; <sup>3</sup>and thou hast \*endurance, and bearest for my name’s sake, and \*hast not been wearied\*. <sup>4</sup>Nevertheless I have *this* against thee, that thou hast left thy first love. <sup>5</sup>Remember, therefore, whence thou hast fallen, and repent, and do the first works; otherwise I am coming unto thee\*, and I will remove thy candlestick out of its place, except thou repent. <sup>6</sup>But this thou hast, that thou hatest the deeds of the Nicolaitanes, which **I** also hate.

<sup>7</sup>“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in \*the paradise of God.

<sup>8</sup>“And unto the angel of the church \*in Smyrna write:

“These things saith the First and the Last, who was dead, and lived; <sup>9</sup>I know \*thy tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy \*from those who say that they are Jews, and are not, but *are* the synagogue of Satan. <sup>10</sup>Fear \*not the things which thou art about to suffer: behold, the devil is about to cast *some* of you into prison, that ye may be tried, and \*may have tribulation ten days: be thou faithful unto death, and I will give unto thee the crown of life.

<sup>11</sup>“He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

<sup>12</sup>“And unto the angel of the church in Pergamos, write; <sup>13</sup>“These things saith he who hath the sharp two-edged sword; <sup>14</sup>I know \*where thou dwellest, *even* where the throne of Satan *is*: and thou holdest fast my name, and deniest not my faith; and in *those* days\* *was* Antipas my witness,† \*my faithful one, who was killed among you, where Satan dwelleth. <sup>15</sup>But I have a few things against thee, that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to

† [Perhaps *Antipas* may be a genitive; and then the construction and rendering will be, “and in the days of Antipas.”]



commit fornication : <sup>15</sup>so thou also hast those that hold the doctrine of the Nicolaitanes \*in like manner. <sup>16</sup>Repent, \*therefore ; otherwise, I am coming unto thee quickly, and will fight with them by the sword of my mouth.

<sup>17</sup>"He that hath an ear, let him hear what the Spirit saith unto the churches ; To him that overcometh will I give \*of the hidden manna, and I will give unto him a white stone, and on the stone a new name written, which none knoweth save he that receiveth it.

<sup>18</sup>"And unto the angel of the church \*who is in Thyatira write ;

"These things saith the Son of God, who hath his eyes as a flame of fire, and his feet *are* like unto fine brass ; <sup>19</sup>I know thy works, and love, and \*faith, and service, and thy endurance, and thy works\*, the last *to be* more in number than the first. <sup>20</sup>Notwithstanding I have \**this* against thee, that thou \*lettest alone † the woman Jezebel ;—\* who calleth herself a prophetess, \*and she teacheth and deceiveth my servants to commit fornication, and to eat things sacrificed unto idols. <sup>21</sup>And I gave her space to repent, and she \*willeth not to repent of her fornication. <sup>22</sup>Behold, I cast her into a bed, and those who commit adultery with her into great tribulation, except they repent of \*her deeds. <sup>23</sup>And I will kill her children with death ; and all the churches shall know that **I** am he who searcheth the reins and hearts : and I will give unto every one of you according to your works. <sup>24</sup>But unto you I say, \*the rest that are in Thyatira, as many as have not this doctrine, \*who have not known the depths of Satan, (how they speak,) I \*lay not upon you any other burden ; <sup>25</sup>but that which ye have, hold fast till I come.

<sup>26</sup>"And he that overcometh, and he that keepeth my works unto the end,—I will give to him authority over the nations : <sup>27</sup>and he shall rule them with a rod of iron ; as the vessels of a potter are broken to shivers : and as **I** also have received of my Father. <sup>28</sup>And I will give unto him the morning star. <sup>29</sup>He that hath an ear, let him hear what the Spirit saith unto the churches.

† "*Thy wife Jezebel*" is the reading of some good authorities ; "the woman" is however the reading of C. 38, etc., with the Vulgate, and most of the other ancient versions.

III. "And unto the angel of the church in Sardis write ; "These things saith he that hath the seven Spirits of God, and the seven stars ; I know thy works, that thou hast a name that thou livest, and art dead. <sup>2</sup>Be watchful, and strengthen the things which remain, that \*were about to die : for I have not found thy works complete before \*my God. <sup>3</sup>Remember, therefore, how thou hast received, and thou heardest : and observe, and repent. If, therefore, thou shalt not watch, I will come [on thee] as a thief, and thou shalt not know at what hour I will come upon thee. <sup>4</sup>\*But thou hast a few names \*in Sardis, which defiled not their garments ; and they shall walk with me in white : because they are worthy.

<sup>5</sup>"He that overcometh shall \*thus be clothed in white garments ; and I will not blot out his name out of the book of life, and I will confess his name in the presence of my Father, and in the presence of his angels. <sup>6</sup>He that hath an ear, let him hear what the Spirit saith unto the churches.

<sup>7</sup>"And unto the angel of the church in Philadelphia write ; "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no one \*shall shut, \*that shutteth, and no one openeth ; <sup>8</sup>I know thy works : behold, I have set before thee an open door, \*which no one can shut : because thou hast a little strength, and kepest my word, and deniedst not my name. <sup>9</sup>Behold, I make those of the synagogue of Satan, who say that they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and know that **I** loved thee. <sup>10</sup>Because thou kepest the word of my endurance, **I** also will keep thee from the hour of temptation, which is about to come upon the whole world, to try those who dwell upon the earth. <sup>11</sup>\*I am coming quickly : hold fast that which thou hast, that none take thy crown.

<sup>12</sup>Him that overcometh will I make a pillar in the temple of my God, and he shall never more go out : and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem,—\*that which descendeth out of heaven from my God : and *I will write upon him* my new name. <sup>13</sup>He that hath an ear, let him hear what the Spirit saith unto the churches.



<sup>14</sup>“And unto the angel of the church \*in Laodicea write; “These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God; <sup>15</sup>I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. <sup>16</sup>Thus because thou art lukewarm, and neither \*hot nor cold, I am about to spue thee out of my mouth. <sup>17</sup>Because thou sayest, ‘I am rich, and have become enriched, and have need of nothing;’ and knowest not that THOU art the wretched one, and \*the miserable, and poor, and blind, and naked: <sup>18</sup>I counsel thee to buy of me gold refined from the fire, that thou mayest be enriched; and white garments, that thou mayest be clothed, and *that* the shame of thy nakedness may not be manifested, and eyesalve \*to anoint thine eyes that thou mayest see. <sup>19</sup>As many as I love I rebuke and chasten: be zealous therefore, and repent. <sup>20</sup>Behold, I stand at the door, and knock: if any one hear my voice, and open the door, I will come in to him, and will sup with him, and HE with me.

<sup>21</sup>“To him that overcometh will I give to take his seat with me in my throne, even as I also overcame, and took my seat with my Father in his throne. <sup>22</sup>He that hath an ear, let him hear what the Spirit saith unto the churches.”

IV. AFTER THESE THINGS I saw, and, behold, a door opened in heaven: and the first voice which I heard, *was* as it were of a trumpet speaking with me;—saying, “Come up hither, and I will show thee things which must be hereafter.”

<sup>2</sup>\*Immediately I was in the Spirit: and, behold, a throne was set in heaven, and upon the throne one sitting. <sup>3</sup>And he that was sitting \**was* like in appearance to a jasper-stone, and a sardine: and *there was* a rainbow round about the throne,—like in appearance to an emerald. <sup>4</sup>And round about the throne *were* twenty-four thrones:—and upon the \*twenty-four thrones \*I saw elders sitting, clothed in white garments; and \*on their heads crowns of gold. <sup>5</sup>And out of the throne proceed lightnings and \*voices and thunders: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God: <sup>6</sup>and before the throne \*as it were a sea of glass like unto crystal: and in the midst of the throne and around the throne, four living

creatures full of eyes before and behind. <sup>7</sup>And the first living creature *was* like a lion, and the second living creature like a calf, and the third living creature having the face as \*of a man, and the fourth living creature like a flying eagle.

<sup>8</sup>And the four living creatures each of them had six wings round about *him*; and within they are full of eyes: and they have no rest day and night,—saying, “Holy, holy, holy, Lord God the Almighty, who was, and who is, and who is to come.” <sup>9</sup>And when the living creatures give glory and honour and thanks to him that sitteth on the throne, who liveth for ever and ever, <sup>10</sup>the twenty-four elders fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, <sup>11</sup>“Thou art worthy, O Lord and \*our God, to receive glory and honour and power: because THOU createdst all things, and because of thy pleasure they \*were, and they were created.”

V. And I saw in the right hand of him that sitteth on the throne a roll written within and on the back-side, firmly sealed with seven seals. <sup>2</sup>And I saw a mighty angel proclaiming with a loud voice, “Who \*is worthy to open the roll, and to loose the seals thereof?” <sup>3</sup>And no one was able in heaven, nor on the earth, neither under the earth, to open the roll, neither to look therein. <sup>4</sup>And I wept much, because no one was found worthy to open \*the roll, neither to look therein. <sup>5</sup>And one of the elders saith unto me, “Weep not: behold, the Lion \*that is of the tribe of Juda, the Root of David, prevailed to open the roll, \*and the seven seals thereof.”

<sup>6</sup>And \*behold †and in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb, standing, as it had been slain, having seven horns and seven eyes, which are the [seven] Spirits of God \*sent forth into all the earth. <sup>7</sup>And he came and took \*the roll out of the right hand of him that sitteth upon the throne.

<sup>8</sup>And when he took the roll, the four living creatures and the twenty-four elders fell down before the Lamb, having

†“And I saw in the midst” is a reading supported by many authorities, but not by the most ancient.



each \*a harp and bowls of gold full of incense, which are the prayers of the saints. <sup>9</sup>And they sing a new song, saying,

"Thou art worthy to take the roll, and to open the seals thereof: because thou was slain, and redeemedst us to God by thy blood out of every tribe, and tongue, and people, and nation; <sup>10</sup>and thou madest\* them unto our God \*a kingdom and †priests: and \*they reign on the earth."

<sup>11</sup>And I saw, and I heard the voice of many angels around the throne and the living creatures and the elders: and the number of them was myriads of myriads, and thousands of thousands; <sup>12</sup>saying with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing."

<sup>13</sup>And every creature which is in heaven, and \*on the earth, and under the earth, and on the sea\*, and all things that are in them, heard I saying, "Unto him that sitteth upon the throne, and unto the Lamb, *be* blessing, and honour, and glory, and dominion, for ever and ever." <sup>14</sup>And the four living creatures said, "Amen." And the \*elders fell down and worshipped\*.

VI. And I saw when the Lamb opened one of the \*seven seals, and I heard one of the four living creatures saying, as it were \*with a voice of thunder, "Come"\*. <sup>2</sup>And I saw, and behold a white horse: and he that sat on him having a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

<sup>3</sup>And when he opened the second seal, I heard the second living creature saying, "Come"\*. <sup>4</sup>And there came forth another, a red horse: and to him that sat on him was it given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

<sup>5</sup>And when he opened the third seal, I heard the third living creature saying, "Come"\*. And I saw, and behold a black horse; and he that sat on him having a pair of balances in his hand. <sup>6</sup>And I heard \*as it were a voice in the midst of the four living creatures, saying, "A measure of

†Thus in the most ancient authorities Greek and Latin; others read "*Kings and Priests.*"

wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

<sup>7</sup>And when he opened the fourth seal, I heard [the voice of] the fourth living creature saying, "Come"\*. <sup>8</sup>And I saw, and behold a pale horse: and he that sat on him was called Death, and Hades \*followed with him. And there was given unto †them authority over the fourth part of the earth, \*to kill with sword, and with famine, and with death, and by the beasts of the earth.

<sup>9</sup>And when he opened the fifth seal, I saw under the altar the souls of those that had been slain because of the word of God, and because of the testimony which they held: <sup>10</sup>and they \*cried with a loud voice, saying, "How long, O Master, the holy one and true, dost thou not judge and take vengeance for our blood \*from those that dwell on the earth?" <sup>11</sup>And there was given unto \*them severally a white robe; and it was said unto them, that they should rest yet for a little season, until both their fellow-servants and their brethren, that were about to be killed as *THEY* also *had been*, shall have been completed.

<sup>12</sup>And I saw when he opened the sixth seal, and \*there was a great earthquake; and the sun became black as sackcloth of hair, and the \*whole of the moon became as blood; <sup>13</sup>and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when shaken by a mighty wind. <sup>14</sup>And \*the heaven was separated from its place as a scroll when it rolleth itself together; and every mountain and island were moved out of their places. <sup>15</sup>And the kings of the earth, and the great men, and the \*chief captains, and the rich men, and the mighty men, and every bondman, and \*freeman, hid themselves in the caves and in the rocks of the mountains; <sup>16</sup>and they say to the mountains and the rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; <sup>17</sup>because the great day of †his wrath hath come; and who is able to stand?"

† "*Given unto him.*" is the reading of some authorities, but not of the most ancient.

† "*Their wrath.*" is a reading supported by ancient authorities, about equal to that given above.



VII. \*After this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

<sup>2</sup>And I saw another angel \*ascending from the sunrising, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, <sup>3</sup>"Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God upon their foreheads."

<sup>4</sup>And I heard the number of the sealed: an hundred and forty-four thousand sealed, out of every tribe of the children of Israel. <sup>5</sup>Of the tribe of Juda, twelve thousand sealed; Of the tribe of Reuben, twelve thousand\*; <sup>6</sup>Of the tribe of Gad, twelve thousand\*; Of the tribe of Aser, twelve thousand\*; Of the tribe of Nephthalim, twelve thousand\*; Of the tribe of Manases, twelve thousand\*; <sup>7</sup>Of the tribe of Simeon, twelve thousand\*; Of the tribe of Levi, twelve thousand\*; Of the tribe of Issachar, twelve thousand\*; <sup>8</sup>Of the tribe of Zebulon, twelve thousand\*; Of the tribe of Joseph, twelve thousand\*; Of the tribe of Benjamin, twelve thousand sealed.

<sup>9</sup>After these things I saw, and \*a great multitude, which no one could number, out of every nation, and tribes, and peoples, and tongues, standing in the presence of the throne and in the presence of the Lamb,—\*clothed with white robes,—and palms in their hands; <sup>10</sup>and \*they cry with a loud voice, saying, "Salvation to our God who sitteth upon the throne, and unto the Lamb." <sup>11</sup>And all the angels stood around the throne, and *around* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God, saying, "Amen: <sup>12</sup>Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. [Amen.]"

<sup>13</sup>And one of the elders answered, saying unto me, "These that have been arrayed in white robes, what are they? and whence came they?" <sup>14</sup>And I said unto him, "\*My Lord, thou knowest." And he said to me, "These are those who

come out of [†the] great tribulation, and have washed their robes, and made \*them white in the blood of the Lamb. <sup>15</sup>Therefore are they in the presence of the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall be a covert over them†. <sup>16</sup>They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. <sup>17</sup>Because the Lamb that is in the midst of the throne shall be their shepherd, and shall lead them unto living fountains of water; and God shall wipe every tear away from their eyes."

VIII. And when he opened the seventh seal, there was silence in heaven as it were half an hour.

<sup>2</sup>And I saw the seven angels who stand in the presence of God; and there were given unto them seven trumpets. <sup>3</sup>And another angel came and took his stand at the altar, having a censer of gold; and there was given unto him much incense, that he should give *it* for the prayers of all the saints upon the altar of gold which was before the throne. <sup>4</sup>And the smoke of the incense went up for the prayers of the saints, out of the hand of the angel in the presence of God. <sup>5</sup>And the angel hath taken the censer, and he filled it from the fire of the altar, and cast *it* into the earth: and there were \*thunderings, and lightnings, and voices, and earthquake.

<sup>6</sup>And the seven angels who had the seven trumpets prepared themselves to sound.

<sup>7</sup>And the first \*sounded, and there were hail and fire mingled with blood, and they were cast into the earth: \*and the third of the earth was burned up, and the third of the trees was burned up, and all green grass was burned up.

<sup>8</sup>And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; <sup>9</sup>and the third of the sea became blood; and there died the third of the creatures which were in the sea,—which had life; and the third of the ships were destroyed.

†The articles in this passage are of doubtful authority: but even if genuine, little could be rested on the insertion; for *θλαψες*, like *τροπονί* and all similar words, would take the article in Greek, when we should not insert it in English.

‡No other rendering of these words is, I believe, admissible:—the expression is parallel to the Hebrew in Exodus xl. 35,



<sup>10</sup> And the third angel sounded, and there fell from heaven a great star, burning as it were a lamp, and it fell upon the third of the rivers, and upon the fountains of waters; <sup>11</sup> and the name of the star is called Wormwood: and the third of the waters became wormwood; and many men died of the waters, because they were made bitter.

<sup>12</sup> And the fourth angel sounded, and the third of the sun was smitten, and the third of the moon, and the third of the stars, in order that the third of them might be darkened, and the day might not shine the third of it, and the night likewise.

<sup>13</sup> And I saw, and heard an \*eagle flying in the mid-heaven, saying with a loud voice, "Woe, woe, woe, to those who dwell upon the earth, by reason of the rest of the voices of the trumpet of the three angels, who are about to sound!"

IX. And the fifth angel sounded, and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss. <sup>2</sup> And he opened the pit of the abyss, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened from the smoke of the pit. <sup>3</sup> And out of the smoke there came forth locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. <sup>4</sup> And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but the men \*who have not the seal of God on [their] foreheads. <sup>5</sup> And it was given to them that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. <sup>6</sup> And in those days shall men seek death, and not find it; and shall desire to die, and death \*fleeeth from them.

<sup>7</sup> And the likenesses of the locusts *were* like unto horses prepared for war; and *there were* on their heads as it were crowns like unto gold, and their faces *were* as the faces of men. <sup>8</sup> And they had hair as the hair of women, and their teeth were as *the teeth* of lions. <sup>9</sup> And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses

rushing to battle. <sup>10</sup> And they have tails like unto scorpions, and stings; \*and their authority in their tails *was* to hurt men five months. <sup>11</sup> \*They have over them a king, the angel of the abyss, whose name in Hebrew is Abaddon, and in the Greek he hath *his* name Apollyon.

<sup>12</sup> The one woe is past; behold, there come two woes more hereafter.

<sup>13</sup> And the sixth angel sounded; and I heard a voice from the [four] horns of the altar of gold which is before God,—saying to the sixth angel, <sup>14</sup> \*Thou who hast the trumpet, loose the four angels that have been bound at the great river Euphrates." <sup>15</sup> And the four angels were loosed, that had been prepared for the hour, and day, and month, and year, that they should kill the third part of men. <sup>16</sup> And the number of the armies of the horsemen *was* two myriads of myriads: (\*I heard the number of them.) <sup>17</sup> And thus I saw the horses in the vision, and those that sat on them, having breastplates of fire, and of jacinth, and like unto brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths proceed fire and smoke and brimstone. <sup>18</sup> By these three \*plagues was the third part of men killed, by reason of the fire, and \*the smoke, and \*the brimstone, which proceed out of their mouths. <sup>19</sup> For the power of the \*horses is in their mouth, \*and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

<sup>20</sup> And the rest of the men who were not killed by these plagues, repented \*not of the works of their hands, that they should not worship the demons, and \*the idols of gold, and silver, and brass, and stone, and wood: which can neither see, nor hear, nor walk: <sup>21</sup> neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

X. And I saw another a mighty angel descending from heaven, clothed with a cloud: and \*the rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:—<sup>2</sup> and \*having in his hand a little roll opened: and he set his right foot upon the sea, and the left on the earth, <sup>3</sup> and cried with a loud voice, even as *when* a lion roareth; and when he cried, the seven thunders uttered,



their voices. <sup>4</sup>And when the seven thunders had spoken <sup>\*</sup>I was about to write: and I heard a voice from heaven saying<sup>\*</sup>, "Seal up those things which the seven thunders spoke, and write them not."

<sup>5</sup>And the angel whom I saw standing upon the sea and upon the earth, lifted up his <sup>\*</sup>right hand to heaven, <sup>6</sup>and swore by him that liveth for ever and ever, who created the heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein, "There shall be no longer delay: <sup>7</sup>but in the days of the voice of the seventh angel, when he should be about to sound,—the mystery of God <sup>\*</sup>was completed, as he gave glad tidings to his servants the prophets."

<sup>8</sup>And the voice which I heard from heaven—<sup>\*</sup>*I heard* again speaking with me, and saying, "Go, take the roll which is opened in the hand of the angel who standeth upon the sea and upon the earth." <sup>9</sup>And I went unto the angel, saying unto him, "Give me the little roll." And he saith unto me, "Take *it*, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey." <sup>10</sup>And I took the little roll out of the hand of the angel and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter. <sup>11</sup>And <sup>\*</sup>it was said unto me, "Thou must prophesy again against peoples, and nations, and tongues, and many kings."

XI. And there was given me a reed like unto a rod: <sup>\*</sup>saying, "Rise, and measure the temple of God, and the altar, and those who worship therein. <sup>2</sup>And the court which is without the temple cast out, and measure it not; because it was given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

<sup>3</sup>"And I will endow my two witnesses, and they shall prophesy a thousand two hundred *and* sixty days, clothed in sackcloth." <sup>4</sup>These are the two olive trees, and <sup>\*</sup>the two candlesticks that stand in the presence of the <sup>\*</sup>Lord of the earth. <sup>5</sup>And if any one desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies: and if any one desireth to hurt them, thus must he be killed. <sup>6</sup>These have authority to shut heaven, that it rain not in the days of their prophecy: and they have authority over the waters to

turn them to blood, and to smite the earth with every plague, as often as they will.

<sup>7</sup>And when they shall have completed their testimony, the beast that ascendeth out of the abyss shall make war with them, and shall overcome them, and kill them. <sup>8</sup>And their dead <sup>\*</sup>body shall be <sup>†</sup>in the street of the great city, which is called spiritually Sodom and Egypt, where <sup>\*</sup>their Lord also was crucified.

<sup>9</sup>And *some* of the peoples and tribes and tongues and nations <sup>\*</sup>see their dead <sup>\*</sup>body three days and a half, and <sup>\*</sup>do not suffer their dead bodies to be put into <sup>\*</sup>a sepulchre. <sup>10</sup>And those that dwell upon the earth <sup>\*</sup>rejoice over them, and make merry; and they shall send gifts to one another; because those two prophets tormented those that dwell on the earth.

<sup>11</sup>And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon those who saw them. <sup>12</sup>And they heard a great voice from heaven saying unto them, "Come up hither." And they ascended up to heaven in the cloud; and their enemies beheld them. <sup>13</sup>And in that hour was there a great earthquake, and the tenth of the city fell, and in the earthquake were killed seven thousand names of men; and the rest were affrighted, and gave glory to the God of heaven.

<sup>14</sup>The second woe is past; behold, the third woe cometh speedily.

<sup>15</sup>And the seventh angel sounded; and there were great voices in heaven—saying, <sup>\*</sup>"The sovereignty of the world hath become *the sovereignty* of our Lord and of his Christ; and he shall reign for ever and ever."

<sup>16</sup>And the twenty-four elders, who sit in the presence of God on their thrones, fell upon their faces, and worshipped God, <sup>17</sup>We give thee thanks, O Lord God, the Almighty, the one who is, and who was <sup>\*</sup>; because thou hast taken thy great power, and thou reignedst. <sup>18</sup>And the nations were angered, and thy wrath came, and the time of the dead, to be judged, and to give the reward unto thy servants the prophets, and to the saints, and those who fear

<sup>†</sup>(It has been suggested by some that those words should be taken as "*the great street of the city.*")



thy name, the small and the great; and to destroy those who destroy the earth."

<sup>19</sup> And the temple of God \* which is in heaven was opened, and there was seen the ark of his covenant in his temple; and there were lightnings, and voices, and thunderings, and earthquake, and great hail.

XII. AND A GREAT WONDER was seen in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: <sup>2</sup> and being with child, she crieth out, travailing and pained to be delivered.

<sup>3</sup> And there was seen another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and upon his head seven diadems. <sup>4</sup> And his tail draweth the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman who was about to be delivered; that he might devour her child when she had brought it forth. <sup>5</sup> And she brought forth a man-child, who is to rule all the nations with a rod of iron: and her child was caught up unto God and \* unto his throne. <sup>6</sup> And the woman fled into the wilderness, where she hath a place prepared by God, that there they should nourish her a thousand two hundred and sixty days.

<sup>7</sup> And there was war in heaven: Michael and his angels—\* to war \* with the dragon; and the dragon warred and his angels; <sup>8</sup> and \* he prevailed not; neither was their place found any more in heaven. <sup>9</sup> And the great dragon was cast out, the old serpent, that is called the Devil, and Satan, who deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. <sup>10</sup> And I heard a great voice, in heaven, saying, "Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: because the accuser of our brethren was cast out, who accused them before our God day and night. <sup>11</sup> And THEY overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. <sup>12</sup> Therefore, rejoice, ye heavens, and ye that dwell in them. Woe to \* the earth and to the sea! because the devil is come down unto you, having great wrath, knowing that he hath but a short time."

<sup>13</sup> And when the dragon saw that he was cast out unto the earth, he persecuted the woman who brought forth the man-child. <sup>14</sup> And there were given to the woman \* the two wings of the great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. <sup>15</sup> And the serpent cast out of his mouth, after the woman, water as a flood, that he might cause her to be carried away of the flood. <sup>16</sup> And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. <sup>17</sup> And the dragon was wroth with the woman, and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of \* Jesus.

XIII. And \* he stood upon the sand of the sea; and I saw a beast rising up out of the sea, having \* ten horns and seven heads, and upon his horns ten diadems, and upon his heads \* names of blasphemy. <sup>2</sup> And the beast which I saw was like unto a leopard, and his feet as those of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.—<sup>3</sup> And \* I saw one of his heads as it were slain to death; and his deadly wound was healed; and all the earth was astonished after the beast. <sup>4</sup> And they worshipped the dragon \* because he gave the authority unto the beast: and they worshipped the beast, saying, "Who is like unto the beast? \* and who is able to make war with him?"

<sup>5</sup> And there was given unto him a mouth speaking great and \* blasphemous † things; and authority was given unto him to act \* forty and two months. <sup>6</sup> And he opened his mouth in \* blasphemies against God, to blaspheme his name, and his tabernacle, \* those who dwell in heaven. <sup>7</sup> † And it was given unto him to make war with the saints, and to overcome them; and there was given unto him authority

<sup>4</sup> "Great things and blasphemies," is the reading of some authorities.

† The clause, "And it was given unto him to make war with the saints, and to overcome them," is omitted in the most ancient MSS., A and C, and also by Irenaeus; but as all the ancient versions contain them, the omission was probably occasioned by the two following clauses (in the Greek) commencing with precisely the same words; a transcriber, in such cases, continually passed from one clause to another.



over every tribe, \*and people, and tongue, and nation. <sup>8</sup>And all that dwell upon the earth shall worship him,—*he* †whose name hath not been written, from the foundation of the world, in the book of life of the Lamb slain. <sup>9</sup>If any one hath an ear, let him hear. <sup>10</sup>If any one \*be for captivity, he goeth away; if any one will kill with the sword, with the sword must he be killed. Here is the endurance and the faith of the saints.

<sup>11</sup>And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. <sup>12</sup>And he exerciseth all the authority of the first beast in his presence, and he causeth the earth and those who dwell therein to worship the first beast, whose deadly wound was healed. <sup>13</sup>And he doeth great wonders, so that he maketh even fire to come down from heaven on the earth in the sight of men; <sup>14</sup>and he deceiveth those that dwell on the earth in consequence of the wonders, which were given to him to do in the presence of the beast; saying to those who dwell on the earth, that they should make an image to the beast, \*§ who hath the wound by a sword, and did live. <sup>15</sup>And it was given to him to give breath unto the image of the beast, that the image of the beast should both speak, and cause that whosoever would not worship the image of the beast should be killed. <sup>16</sup>And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, to receive a mark on their right hand, or on their \*forehead; <sup>17</sup>[and] that no one be able to buy or sell, save he that hath the mark, \*the name of the beast, or the number of his name. <sup>18</sup>Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number \*is 666†.

XIV. And I saw, and, behold, \*the Lamb standing on the

† This change in the gender of the relative (as found in the ancient authorities) is worthy of observation.

‡ We know from Irenæus that this number was expressed in Greek letters (ϞϞϞ). He speaks of a different reading ϞϞ [616], (which is found in C), and he rests for the true reading 666, on the authority of "correct and old copies," and the information of those who had known the Apostle: "qui facie ad faciem Joannem viderunt."

mount Sion and with him an hundred forty and four thousand, having \*his name and his Father's name written on their foreheads. <sup>2</sup>And I heard a voice from heaven, as the voice of many waters, and as a voice of great thunder: and the voice \*which I heard *was* as that of harpers harping with their harps: <sup>3</sup>and they sing as it were a new song in the presence of the throne, and in the presence of the four living creatures and the elders: and no one was able to learn the song but the hundred forty and four thousand, who have been redeemed from the earth. <sup>4</sup>These are those who have not been defiled with women; for THEY are virgins, those who follow the Lamb whithersoever he goeth: these were redeemed from among men, a first-fruit to God and to the Lamb. <sup>5</sup>And in their mouth was found no \*falsehood: \*they are without blemish\*.

<sup>6</sup>And I saw another angel flying in the mid-heaven, having the everlasting Gospel to preach unto those that dwell on the earth, and unto every nation, and tribe, and tongue, and people,—<sup>7</sup>saying with a loud voice, "Fear God, and give glory to him: because the hour of his judgment is come: and worship him that made the heaven, and the earth, and sea, and fountains of waters."

<sup>8</sup>And \*another, \*a second angel followed, saying, "Fallen\* is Babylon the great\*, who \*hath made all \*the nations drink of the wine of the wrath of her fornication."

<sup>9</sup>And another, a third angel followed them, saying with a loud voice, "If any one worshippeth the beast and his image, and receiveth *his* mark on his forehead, or on his hand, <sup>10</sup>HE also shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: <sup>11</sup>and the smoke of their torment ascendeth up for ever and ever: and they have no rest day and night, who worship the beast and his image, and whosoever receiveth the mark of his name."

<sup>12</sup>Here is the endurance of the saints;—\*here are those that keep the commandments of God, and the faith of Jesus.



<sup>13</sup> And I heard a voice from heaven saying \*, "Write, Blessed are the dead who die in the Lord from henceforth : Yea, saith the Spirit, that they \*shall rest from their labours ; \*for their works do follow them."

<sup>14</sup> And I saw, and behold a white cloud, and upon the cloud —I saw one sitting like unto the Son of man,—having on his head a crown of gold, and in his hand a sharp sickle.

<sup>15</sup> And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, "Thrust in thy sickle, and reap ; because the time\* to reap is come : because the harvest of the earth is ripened." <sup>16</sup> And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.

<sup>17</sup> And another angel came out of the temple which is in heaven, HE also having a sharp sickle. <sup>18</sup> And another angel came out from the altar, who had authority over fire ; and he cried with a loud voice to him that had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe."

<sup>19</sup> And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. <sup>20</sup> And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

XV. AND I SAW another wonder in heaven, great and marvellous, seven angels having the seven last plagues ; because in them was completed the wrath of God.

<sup>2</sup> And I saw as it were a sea of glass mingled with fire, and those that had gotten the victory from the beast, and from his image, and \*from the number of his name, standing on the sea of glass, having the harps of God. <sup>3</sup> And they sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, O Lord God, the Almighty : righteous and true are thy ways, thou King of the \*nations. <sup>4</sup> Who shall not fear\*, O Lord, and glorify thy name ? because thou only art holy : because all the nations shall come and worship in thy presence ; because thy judgments were manifested."

<sup>5</sup> And after these things I saw, and \*the temple of the

tabernacle of the testimony in heaven was opened : <sup>6</sup> and the seven angels who had the seven plagues, came out of the temple clothed in pure \*bright flinen, and girded about their breasts with girdles of gold. <sup>7</sup> And one of the four living creatures gave unto the seven angels seven bowls of gold, full of the wrath of God, who liveth forever and ever. <sup>8</sup> And the temple was filled with smoke from the glory of God, and from his power ; and no one was able to enter into the temple, till the seven plagues of the seven angels were completed.

XVI. And I heard a great voice out of the temple, saying to the seven angels, "Go forth, and pour out the \*seven bowls of the wrath of God into the earth."

<sup>2</sup> And the first departed, and poured out his bowl \*into the earth ; and there was a noisome and grievous sore upon the men who had the mark of the beast, and upon those who worshipped his image.

<sup>3</sup> And the second \*poured out his bowl into the sea ; and it became blood as of a dead man ; and every living soul died—\*as respects the things in the sea.

<sup>4</sup> And the third \*poured out his bowl into the rivers and \*the fountains of waters : and they became blood. <sup>5</sup> And I heard the angel of the waters saying, "Righteous art thou, \*the one who is, and who was, \*the holy one, because thou hast judged thus. <sup>6</sup> Because they have shed the blood of saints and prophets, and thou hast given them blood to drink : \*they are worthy." <sup>7</sup> And I heard \*the altar saying, "Even so, O Lord God the Almighty, true and righteous are thy judgments."

<sup>8</sup> And the fourth \*poured out his bowl upon the sun ; and it was given unto it to scorch men with fire. <sup>9</sup> And men were scorched with great scorching, and blasphemed the name of God, who hath authority over these plagues : and they repented not to give him glory.

<sup>10</sup> And the fifth \*poured out his bowl upon the throne of the beast ; and his kingdom became darkened, and they

"†A pure bright stone," is the reading of the most ancient MSS., and some of the versions. This, if it be the true reading, must be compared with Dan. x. 6. The reading given above is that of B, which differs by but a single letter from that of A and C.



gnawed their tongues for pain,<sup>11</sup> and they blasphemed the God of heaven because of their pains and of their sores, and repented not of their deeds.

<sup>12</sup>And the sixth \*poured out his bowl upon the great river, the Euphrates; and the water thereof was dried up, that the way of the kings who are from the sunrising, might be prepared. <sup>13</sup>And I saw *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits \*as it were frogs. <sup>14</sup>For they are spirits of demons, working miracles, that go forth unto the kings of \*the whole world, to gather them to \*the battle of \*the great day of God the Almighty. <sup>15</sup>"Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." <sup>16</sup>And †he gathered them together into the place which is called in Hebrew Harimagedon.†

<sup>17</sup>And the seventh \*poured out his bowl \*upon the air; and there came a [great] voice out of the temple \*, from the throne, saying, "It is done." <sup>18</sup>And there were \*lightnings, and voices, and thunderings, and there was a great earthquake, such as was not since \*man was upon the earth, so mighty an earthquake, so great. <sup>19</sup>And the great city was *divided* into three parts, and the cities of the nations fell; and Babylon the great was remembered before God, to give unto her †the cup of the wine of the fierceness of his wrath. <sup>20</sup>And every island fled away, and the mountains were not found. <sup>21</sup>And a great hail, as it were stones of a talent weight, fell out of heaven upon men: and men blasphemed God because of the plague of the hail; because the plague thereof is exceedingly great.

XVII. AND THERE CAME one of the seven angels who had the seven bowls, and talked with me, saying \*, "Come hither; I will shew unto thee the judgment of the great

† Or "they gathered them together."

‡ [The older Greek copies can define nothing here, as they have no breathings: the better Editors however give Ἀρμαγεδών and the old Latin copies express the aspirate. It is strange that any should have doubted what is set forth by a plain Hebrew name of this place of assembling, מַגְדוֹן, מַגְדוֹן, the mountain Megiddo.]

harlot that sitteth upon many waters: <sup>2</sup>with whom the kings of the earth committed fornication, and the inhabitants of the earth were made drunk with the wine of her fornication." <sup>3</sup>And he carried me away into the wilderness in the spirit: and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. <sup>4</sup>And the woman \*was clothed in purple and scarlet, and decked with gold and precious stones and pearls, having a cup of gold in her hand full of abominations—and the filthiness of her fornication, <sup>5</sup>and upon her forehead a name written, a Mystery, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH. <sup>6</sup>And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and I wondered when I saw her, with great wonder.

<sup>7</sup>And the angel said unto me, "Wherefore wonderest thou? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

<sup>8</sup>\* The beast that thou sawest, was, and is not, and is to ascend out of the abyss, and to go into perdition: and those who dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast, because he was, and is not, and \*shall be present.

<sup>9</sup>Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth; <sup>10</sup>and there are seven kings: the five are fallen, \*the one is, the other is not yet come; and when he shall have come, he must continue a short space. <sup>11</sup>And the beast that was, and is not, even He is the eighth, and is of the seven, and goeth into perdition.

<sup>12</sup>And the ten horns which thou sawest are ten kings, who †received not yet a kingdom; but they receive authority as kings at one hour with the beast.

<sup>13</sup>"These have one mind, and give their power and authority unto the beast. <sup>14</sup>These shall make war with the Lamb, and the Lamb shall overcome them: because he is Lord of lords, and King of kings: and those who are with him are called, and chosen, and faithful."

§ Or "received not," as found in the most ancient copy and some versions.



<sup>15</sup> And he saith unto me, "The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations and tongues. <sup>16</sup> And the ten horns which thou sawest \*and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. <sup>17</sup> For God hath put into their hearts to fulfil his mind [and to make one mind], and to give their kingdom unto the beast, until the words of God shall be completed.

<sup>18</sup> "And the woman whom thou sawest, is that great city, which holdeth sovereignty over the kings of the earth."

XVIII. \*After these things I saw \*another angel coming down from heaven, having great authority; and the earth was lightened with his glory. <sup>2</sup> And he cried \*with a mighty voice, saying, "Fallen, fallen, is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a cage of every unclean and hateful bird. <sup>3</sup> Because by reason of \*the wrath of her fornication all the nations have \*fallen, and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich through the power of her delicacies."

<sup>4</sup> And I heard another voice from heaven, saying, "Come out of her, my people, that ye may have no fellowship with her sins, and that ye receive not of her plagues. <sup>5</sup> Because her sins were \*builded together† unto heaven, and God remembered her unrighteousness. <sup>6</sup> Reward unto her even as HE rewarded\*, and double \*the double according to her works: in the cup which she mingled, mingle to her double. <sup>7</sup> How much she glorified herself, and lived delicately, so much torment and sorrow give her: because she saith in her heart, 'I sit a queen, and am not a widow, and shall see no mourning:' <sup>8</sup> Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire: because mighty is [the Lord] God who \*judged her.

<sup>9</sup> "And the kings of the earth, who with her committed fornication and lived delicately, shall mourn, and wail over her, when they shall see the smoke of her burning, <sup>10</sup> standing afar off because of the fear of her torment, saying,

† Or "adhered to one another until [they reached] heaven."

'Alas, alas, the great city Babylon, the mighty city! because in one hour is thy judgment come.'

<sup>11</sup> "And the merchants of the earth weep and mourn over her; because no one buyeth their merchandise any more: <sup>12</sup> the merchandise of gold, and of silver, and of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet; and all thyine wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and of iron, and of marble, <sup>13</sup> and cinnamon, \*and spice, and odours, and ointment, and frankincense, and wine, and oil, and fine flower, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies and souls of men. <sup>14</sup> And the fruits that thy soul desired departed from thee, and all things which were dainty and bright \*perished from thee, and \*they shall find them no more at all. <sup>15</sup> The merchants of these things, who were made rich by her, shall stand afar off, because of the fear of her torment, weeping and mourning, <sup>16</sup> saying, 'Alas, alas, the great city, that hath been clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! <sup>17</sup> because in one hour so great riches was made desolate.'

"And every shipmaster, and †every \*passenger, and sailors, and as many as trade by sea, stood afar off, <sup>18</sup> and \*cried when they saw the smoke of her burning, saying, 'What city is like unto the great city!' <sup>19</sup> And they cast dust on their heads, and \*cried, weeping and mourning, saying, 'Alas, alas, the great city, wherein were made rich all that had \*the ships in the sea by reason of her costliness! because in one hour was she made desolate.'

<sup>20</sup> "Rejoice over her, thou heaven, and ye saints \*and apostles and prophets; because God judged your cause upon her."

<sup>21</sup> And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, "Thus with violence shall the great city Babylon be cast down, and shall be found no more at all. <sup>22</sup> And the voice of harpers, and musicians, and pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more in thee; and the sound of a millstone shall be

† Or, "Every one who sailth by o place."



heard no more at all in thee; <sup>23</sup>and the light of a candle shall shine no more at all in thee; and the voice of bridegroom and of bride shall be heard no more at all in thee; because thy merchants were the great men of the earth; because by thy sorcery were all the nations deceived." <sup>24</sup>And in her was found the blood of prophets, and of saints, and of all that have been slain upon the earth.

XIX. \*After these things I heard as it were a great voice of much people in heaven, saying, "Alleluia; the salvation, and glory, \*and power, \*of our God: <sup>2</sup>because true and righteous *are* his judgments: because he judged the great harlot, who corrupted the earth with her fornication, and he avenged the blood of his servants at her hand." <sup>3</sup>And the second time they said, "Alleluia!" And her smoke goeth up forever and ever. <sup>4</sup>And the twenty-four elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, "Amen; Alleluia." <sup>5</sup>And a voice came out from the throne, saying, "Praise our God, all ye his servants, and ye that fear him; \*the small and the great."

<sup>6</sup>And I heard as it were the voice of a great multitude, and [as] the voice of many waters, and as the voice of mighty thunders, saying, "Alleluia: because the Lord [our] God the Almighty reigned. <sup>7</sup>Let us be glad and rejoice, and give glory to him: because the marriage of the Lamb is come, and his wife made herself ready." <sup>8</sup>And it was given to her that she should be arrayed in \*fine linen bright \*and pure: for the fine linen is the righteousness of the saints. <sup>9</sup>And he saith unto me, "Write, Blessed *are* those who have been called unto the marriage supper of the Lamb." And he saith unto me, "These are the true words of God." <sup>10</sup>And I fell before his feet to worship him. And he said unto me, "See *thou do it* not: I am the fellow-servant of thee and thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

<sup>11</sup>And I saw heaven opened, and behold a white horse; and he that sat upon him *was* [called] Faithful and True, and in righteousness he doth judge, and make war. <sup>12</sup>His eyes *were* as a flame of fire, and on his head *were* many

diadems: and he had a name written, that no man knoweth but HE himself. <sup>13</sup>And he *was* clothed with a vesture dipped in blood: and his name \*hath been called THE WORD OF GOD. <sup>14</sup>And the armies which were in heaven were following him upon white horses, clothed in fine linen, white \*and pure. <sup>15</sup>And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and HE shall rule them with a rod of iron: and HE treadeth the winepress of the fierceness \*of the wrath of God the Almighty. <sup>16</sup>And he hath on *his* garment and on his thigh \*a name written, KING OF KINGS, AND LORD OF LORDS.

<sup>17</sup>And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the mid-heaven, "Come, be gathered together unto the \*great supper of God: <sup>18</sup>that ye may eat the flesh of kings, and the flesh of chief-captains, and the flesh of mighty men, and the flesh of horses, and of those that sit on them, and the flesh of all *men*, \*both free and bond, both small and great."

<sup>19</sup>And I saw the beast, and the kings of the earth, and \*his armies †, gathered together to make war with him that sat on the horse, and with his army. <sup>20</sup>And the beast was taken, and \*he who was with him, the false prophet that wrought the miracles in his presence, with which he deceived those that received the mark of the beast, and those that worship his image. These both were cast alive into the lake of fire which burneth with brimstone. <sup>21</sup>And the rest were killed with the sword of him that sat upon the horse, which sword \*proceedeth out of his mouth: and all the fowls were filled with their flesh.

XX. And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. <sup>2</sup>And he laid hold on the dragon,—the old serpent, which is the Devil, and Satan, and bound him a thousand years, <sup>3</sup>and cast him into the abyss, and shut \*him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be completed, \*afterwards he must be loosed a little season.

<sup>4</sup>And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of those

† So the oldest authority: others read, "Their armies."



that had been beheaded because of the testimony of Jesus, and because of the word of God, and † those who worshipped not the beast, neither his image, and received not the mark on *\*their* forehead, and on their hand; and they lived and reigned with Christ a thousand years. <sup>5</sup>[And] the rest of the dead lived not *\*until* the thousand years were completed. This is the first resurrection. <sup>6</sup>Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

<sup>7</sup>And when the thousand years are completed, Satan shall be loosed out of his prison, <sup>8</sup>and shall go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. <sup>9</sup>And they went up on the breadth of the earth, and compassed the citadel of the saints about, and the beloved city: and fire came down *\*out of heaven* [from God] and devoured them. <sup>10</sup>And the devil that deceived them was cast into the lake of fire and brimstone, where *\*both* the beast and the false prophet are, and they shall be tormented day and night for ever and ever.

<sup>11</sup>And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and no place was found for them. <sup>12</sup>And I saw the dead, *\*the* great and the small, standing before the *\*throne*; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things

† The parallel to this sentence in Greek construction is found in Rev. i. 7. In each case there is a general statement followed by *kai oĩtēv*; not as some class added to the general statement; but as expressing some, who, while included in the general term, are brought into an especial prominence.

Rev. i. 7, "Every eye shall see him, and those who pierced him: *i. e.* "those who pierced him," as an especial part of the class denoted by "every eye."

Rev. xx. 4, "The souls of those that had been beheaded . . . and those who had not worshipped." John sees a certain class in symbolic vision; and especially and prominently amongst them, and as part of them, "those who had not, worshipped," whom he had previously seen as warred against, overcome, and slain. The grammar of the sentence shows this.

This passage does not speak of the extent of the first resurrection. See 1 Thess. iv. 14, and 1 Cor. xv. 23, 51,

which had been written in the books, according to their works. <sup>13</sup>And the sea gave up the dead that were in it; and death and hades gave up the dead that were in them: and they were judged every one according to their works. <sup>14</sup>And death and hades were cast into the lake of fire. This is the second death, *\*the lake of fire*. <sup>15</sup>And whosoever was not found written in the book of life was cast into the lake of fire.

XXI. And I saw a new heaven and a new earth: for the first heaven and the first earth passed away; and the sea no longer is. <sup>2</sup>And *\*I* saw the holy city, New Jerusalem, coming down *\*out of heaven* from God, prepared as a bride adorned for her husband. <sup>3</sup>And I heard a great voice out of *\*the throne*† saying, Behold, the tabernacle of God is with men, and he will dwell with them, and *THEY* shall be his peoples‡, and God himself shall be with them, their God. <sup>4</sup>And God shall wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor crying, neither shall there be any more pain: [because] the former things have passed away.

<sup>5</sup>And he that sitteth upon the throne said, "Behold, I make all things new." And he saith *\**, "Write, because these words are *\*faithful* and true." <sup>6</sup>And he said unto me, "They are done. I am the Alpha and the Omega, the Beginning and the End. I will give unto him that is athirst of the fountain of the water of life freely. <sup>7</sup>He that overcometh shall inherit *\*these* things; and I will be his God, and he shall be my son. <sup>8</sup>But the cowardly, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

<sup>9</sup>AND THERE CAME *\*one* of the seven angels who had them seven bowls full of the seven last plagues, and talked with me, saying, "Come hither, I will show thee the bride, the Lamb's wife." <sup>10</sup>And he carried me away in the spirit to a great and high mountain, and showed me the *\*holy* city,

† So the most ancient authorities. Others, "out of heaven."

‡ "People" is the reading of many authorities, but not of the most ancient.



Jerusalem, descending out of heaven from God, having the glory of God: <sup>11</sup>\*her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;—<sup>12</sup>and it had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are \*the names of the twelve tribes of the children of Israel: <sup>13</sup>on the east three gates; \*and on the north three gates; \*and on the south three gates; \*and on the west three gates. <sup>14</sup>And the wall of the city had twelve foundations, and on them \*twelve names of the twelve apostles of the Lamb.

<sup>15</sup>And he that talked with me had a \*measuring reed of gold to measure the city, and the gates thereof, and the wall thereof. <sup>16</sup>And the city lieth foursquare, and its length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. <sup>17</sup>And he measured the wall thereof, an hundred and forty and four cubits, *according to* the measure of a man, that is, of the angel.

<sup>18</sup>And the structure of the wall of it was of jasper: and the city *was* pure gold, \*like unto clear glass. <sup>19</sup>\*The foundations of the wall of the city *were* adorned with every precious stone. The first foundation *was* a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; <sup>20</sup>the fifth, a sardonyx; the sixth, a sardine; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. <sup>21</sup>And the twelve gates *were* twelve pearls; each one of the gates severally was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

<sup>22</sup>And I saw no temple therein: for the Lord God the Almighty and the Lamb are the temple of it. <sup>23</sup>And the city hath no need of the sun, neither of the moon, that they might illumine it: for the glory of God did lighten it, and the Lamb *is* the light thereof. <sup>24</sup>And the nations \*shall walk by means of the light thereof: and the kings of the earth do bring their glory \*unto it. <sup>25</sup>And the gates of it shall not be shut at all by day: for there shall be no night there. <sup>26</sup>And they shall bring the glory and honour of the nations unto it. <sup>27</sup>And there shall in no wise enter into it

anything common, neither *whosoever* worketh abomination, and a lie: but those who have been written in the Lamb's book of life.

XXII. And he showed me \*a river of water of life, bright as crystal, proceeding out of the throne of God and the Lamb. <sup>2</sup>In the midst of the street of it, and of the river, on this side and on that side, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded its fruit every month: and the leaves of the tree *were* for the healing of the nations. <sup>3</sup>And no curse shall any longer be: and the throne of God and the Lamb shall be in it; and his servants shall serve him: <sup>4</sup>and they shall see his face; and his name *shall be* on their foreheads. <sup>5</sup>And there shall be no more night; and they shall not need \*the light of candle, and light of the sun; because the Lord God \*will lighten them; and they shall reign for ever and ever.

<sup>6</sup>And he said unto me, "These words *are* faithful and true: and the Lord God of the \*spirits of the prophets sent his angel to show unto his servants things which must come to pass speedily. <sup>7</sup>\*And behold, I come quickly: blessed is he that keepeth the words of the prophecy of this book."

<sup>8</sup>And I John *was* he who \*heard and saw these things. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things. <sup>9</sup>And he saith unto me, "See *thou do it* not: \*I am the fellow-servant of thee and thy brethren the prophets, and of those who keep the words of this book: worship God."

<sup>10</sup>And he saith unto me, "Seal not the words of the prophecy of this book: for the time is nigh. <sup>11</sup>He that doeth unjustly, let him do unjustly still: [and he that is filthy, let him be filthy still:] and he that is righteous, let him \*work righteousness still: and he that is holy, let him be holy still. <sup>12</sup>\*Behold, I come quickly; and my reward *is* with me, to give to every man according as his work \*is. <sup>13</sup>I \*am the Alpha and the Omega, \*First and Last, the Beginning and the End. <sup>14</sup>Blessed *are* those who \*wash their robes, that they may have right to the tree of life, and may enter in through the gates into the city. <sup>15</sup>\*Without



are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

<sup>16</sup> "I Jesus sent mine angel to testify unto you these things in the churches. I am the Root and the offspring of David, the bright and morning Star." <sup>17</sup> And the Spirit and the bride say, "Come." And let him that heareth say, "Come." And let him that is athirst come. \*He who willeth, let him take of the water of life freely.

<sup>18</sup> \*I testify unto every one that heareth the words of the prophecy of this book, If any one shall add unto these things, God shall add unto him the plagues that have been written in this book; <sup>19</sup> and if any one shall take away from the words of the book of this prophecy, God shall take away his part from the \*tree of life, and from the holy city, \*which have been written of in this book.

<sup>20</sup> He who testifieth these things saith, "Yea I come quickly : " Amen ; \*come, Lord Jesus.

<sup>21</sup> The grace of \*the Lord Jesus Christ be with all [\*the saints. Amen.]

[Republished from the LONDON EDITION of 1849.]

Reprinted from "THE CHRISTIAN," a monthly paper issued at the Scriptural Tract Repository, BOSTON. Price, 60 cents per volume.

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